STATE of INNOCENCE,

AND

FALL of MAN.

DESCRIBED IN

MILTON'S PARADISE LOST.

Rendered into PROSE

With Historical, Philosophical, and Explanatory

From the FRENCH of the Learned
RAYMOND DE ST. MAUR.

By a GENTLEMAN of Oxford.

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Printed and fold by JOHN BOYLE.

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From the Passes and the Leaned S. R. A. W. W. W. D. or S. R. MIAUR.

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PREFACE.

TO poem has had greater, or juster praise from the most eminent judges of literature, than PARADISE LOST, as well for the Sublimity of the subject and fentiments, as the profound and extensive learning it is enrich'd with. It comprehends almost every thing within the extent of human knowledge; but being wrote in the highest stile of heroick poetry, and the thoughts many of them express'd by figures of grammar and rhetoric, being full of digressions and sentences transposed, as well as difficult terms in the mathematicks, bistory, astronomy, astrology, geography, architecture, navigation, anatomy, alchymy, divinity, and all other human arts and sciences, it bath so happened, that many readers have been unable to fee the beauties of the poem, for want of being able to come at the proper explication of those things, which have been out of their reach; and this must happen to a great many; for how few are there who have had leisure or opportunity to be master of all the sciences? Besides which it is necesfary they should understand the Hebrew, Chaldee, Arabic, Syriac, Phanician, and Egyptian, and all the dead languages, with the living and modern ones, in all their different dialects: So that it has been a frequent complaint of the readers of MILTON, that be has not calculated his poem for common eyes; who passing by the most instructive passages, or else uncertainly gueffing at their meaning and reading altogether doubtfully, lose the pleasure and benefit which might arise from the thorough understanding of the improving lecture, and the moral and philosophical instructions which are to be found in this inimitable book; of which may be affirm'd, what cannot be faid

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of any other book in the world beside, that is, it never has been read and rightly understood by any, who have not given it the highest encomiums. Therefore, that all English readers may have the like pleafure, the following work was taken in hand; and to help foreigners, whose small acquaintance with our language, might otherwise prevent their intelligence of the finest poem that ever was wrote. It was not thought sufficient to pick out lines here and there, and explain them only, for it is impossible to know which part may be difficult to each reader; for which reason, the whole is render'd into plain and intelligible profe, the fense preferv'd, and nothing omitted that may make it clear to all readers; care being taken not to let any word pass, whether proper names of men or places, or technical words, without a note, to make them appear plain, and doing the fame by all the mythology or fables of the ancients. It must certainly be a great ease, to have recourse to such a transcript in prose, and the help of such a number of explicit notes : For this work is not done to infinuate, that it is superiour or any way equal to the poetry of PARADISE LOST; but, on the contrary, design'd only to make it more univerfally intelligible, being fully affured, that it will then be always held in admiration; and if through my means this should bappen, I shall think I have been of general service; which is a consideration that would be my reward, if no other should arise from it, for then my chief end swould be answered.

Booket

FIRST BOOK >

OF

PARADISE LOST.

The ARGUMENT.

ROPOSES the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was plac'd. Then touches the prime cause of his fall, which was Satan in the ferpent; who revolting from God, and drawing to his fide many legions of angels, was by the command of God, driven out of heaven with all his crew into the great deep. Which action pass'd over, the author hastes into the midst of things, presenting Satan with his angels now fallen into bell, describ'd, not in the centre (for beaven and earth may be suppos'd as not get made, certainly not yet accurs'd) but in a place of utter darkness, most fitly call'd Chaos: Here Satan with his angels lying on the burning lake, thunderstruck and astonish'd, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satun awakens all his legions, who lay fill then confounded; they rife, their numbers, array of battle, their chief leaders nam'd, according to the idols afterwards known in Canaan, and the countries adjoining. Satan though sensible of the diminution of his glory directs his speech to the fallen angels, comforts them with hope yet of regaining heaven, but tells them of a new world, and new kind of creature to be created; according to an ancient prophecy or report in heaven, and threatens the Deity, which the rebellious angels all affent to. The affociates of Satan build Pandamonium, and the infernal peers sit there in council.

CHAP. I.

The whole subject is propos'd, Man's disobedience, and the loss thereupon of Paradise wherein he was plac'd. The prime cause of his fall. Satan with his angels now fallen into hell describ'd, lying on the burning lake. After a certain space Satan calls to him who next lay by him. They confer of their miserable fall.

Eavenly Spirit of truth and harmony affift me! to write of Man's first disobedience, and of the fruit of that forbidden tree, the tasting of which brought death and all our woe into the world, and occasion'd the loss of Paradise, till Jesus Christ, a Man far greater than Adam, restore and redeem, and once more regain a Paradise for us.

Thou, who from the thick clouds on the fecret top of mount Oreb, (a) or, perhaps of Sinai (b), didft

(a) Oreb, Horeb, or Choreb, Heb. i. e. dryness; for it was a defart or dry mountain in Arabia the Stony, where there was little or no water, Deut. viii. 15. Horeb is a part of mount Sinai on the west-side; and Sinai lies on the east-side of it. There Moses sed the slock of Jethro, and there God appear'd to him first in a burning bush, Exod. iii. 1.

(b) Sinai, Heb. from Seneh, i. e. a bush, or thorn; because these bushes grew thereon in abundance. It is a very steep and high mountain in Arabia the Stony, about 156 miles from

didst inspire Moses when a shepherd there, who sirst taught the children of Israel, how heaven and earth were created from the elements, which were till then nothing but a mix'd and confus'd heap, and without form. Or if thy presence be more reveal'd on mount Sion, (c) or by the brook

Jerusalem to the south. These are not two distinct mountains but one, which is parted into two tops, like Parnassus, &c. of which Sinai is the highest; having a fair and spacious plain between them: That top towards the west is call'd Horeb, and that to the east Sinai. The mountain is round, takes 7000 steps to the top, has some olive-trees, fig-trees, date-trees, &c. and several chapels, monasteries, cells, and mosques, &c. It is called the mount of God, because it is a great one; or because God appeared thereon frequently to Moses, and delivered his law there; by the Turks, Gibol Mousa, i. e. the mount of Moses; by the Arabians, Tor, i. e. the mountain. Very much veneration is still paid to this mountain, on account of that ancient and extraordinary boliness, when the Almighty

appeared upon it to Moses.

(c) Sion, Zion, or Tzion, Heb. i. e. a watch tower; because it is the highest hill thereabout, and from it one might fee the Holy Land far and near. A mountain on the north-fide. and some part of it within the city of Jerusalem, surrounded with steep sides, high rocks, and deep ditches, except on the north-side; therefore it was very strong. Some of the Jebufites (part of the old Canaanites) defended it against all the force of the Ifraelites, Joh. xv. 63. 'till the valiant king David took it from them; there he fortified the old castle, built the Upper Town, furrounded it with new walls, and called it the city of David; there he kept his court and retinue, 2 Sam. v. 6. There were many fair buildings and houses of his officers, especially his house of Cedar-wood, which he called the Castle of Sion, and the Sepulchre of king David, Solomon, &c. within a rock : Some of their ruins are to be feen still. It is elegantly described, Pfal. xlviii. by Josephus, Sands, &c. Sion was also called the Mount of the House of the Sanctuary, and Millo, i. e. plenty; because there was abundance of all good things for David's family, and those of his nobles. Sion was also a type or figure of the church of Christ, Heb. xii. 22. ** OBS. Mount Moriah and mount Sion stood directly in brook of Silea, (d) which runs down from thence to the temple where thy oracle is plac'd. I intreat the influence of thy Spirit from thence. to aid me in treating of this difficult subject, feeing I must elevate my stile, about the best poets, and discourse of such high, and facred things. as have never been attempted before, either in profe or rhime. Instruct me, for thou knowest, thou, who preferrest an upright and pure heart before all temples: Thou wast present from all eternity, and moving on the great deep didft infuse vital heat, and as the dove when the warms eggs into life make nature prolific. What is dark in me do thou enlighten, and raife, and support me, where I am too low and weak, that I may affert the wisdom and justice of eternal Providence, in a manner worthy the subject I have undertook to write on, and so justify thy ways to men.

Taught by thee, (for the highest heaven nor lowest hell hide nothing from thee) let me relate what was the cause that mov'd our first parents, when they were plac'd in so happy an estate, and favour'd

the centre, and mount Calvary without the north-gate, in the Old Jerusalem, and at a considerable distance: But now mount Sion is without the walls upon the south-side, and mount Cal-

vary almost in the middle of it.

(d) Silve, Silvab, Silvam, Shilvah, Heb. i. e. fent; for it was a brook or fpring of water gliding fortly down mount Sion, on the east-side of the Temple of Jerusalem, and at the bottom of it made a pool, which was sent from God, at the prayer of Isaias, a little before his death, and when the city was closely besieged; as a blessing or gift, to cure many diseases among his people. Herein a brind man washed his eyes at Christ's command, and received his eye-sight, John ix. 7. There a tower was built over it, by the fall of which 18 men were killed, Luke xiii. 4.

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favour'd fo highly of heaven, to lofe obedience to their Creator, and transgress his command, when he had laid on them but one restraint, and given them power over the whole world besides: and who it was that first seduc'd them to that foul rebellion: It was the chief of the fallen angels (e) conceal'd in the form of a ferpent, whose fraud, stirr'd up with revenge, and envy, deceiv'd the first mother of mankind: Before which his pride had occasion'd him to be cast out from heaven, with all the rest of the rebellious angels, by whose affistance he aspir'd first to fet himfelf up in glory above what he was, and imagin'd that he might equal himfelf to the almighty and most high God, if he did but ftrive, and oppose him; and with this ambitious aim made war in heaven, and fought against his government, absolute power and dominion, with proud battle, but the attempt was in vain, for the power of the Almighty cast him down from the heavens, with most dreadful ruin, and burning, down to the bottomless pit, and everlasting destruction, where he was doom'd to live, in fuch

(e) Angels: All the modern languages of Europe borrow this word angel from the Greek, i. e. a messenger; and the Hebrew Malachi signifies the same; because these celestial beings are the messengers of God. It denotes their office rather than their nature. In other words they are called spirits, ministers, gods, sons of God, thrones, &c. Angels are pure, intellectual spiritual beings, more noble by far than man, the glory and persection of the creation; of all creatures they come nearest to the eternal Father of spirits, in their spiritual nature and vast persections; which the Almighty makes use of as his servants, to execute his orders through the whole creation, altho' he stands in no need of their services. Angels of the presence: And so they are called Shinan, i.e. second: Because they are second or next to God, Psal. Ixviii. 17. Here, Satan who had once been an holy, but is now an apostate and rebellious angel.

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fuch pains and bondage, as are best express'd by chains and fire; who had the presumption to defy, and set himself against the omnipotent Cre-

ator of all things.

As long as would feem many days and nights to mortal men, he lay with his horrid companions, totally fubdu'd, and reftlefs, as if they had been rolling in a fiery gulph; for though they were immortal spirits, yet were they confounded: But his doom was to be referv'd to more wrath, for now the thought of the happiness he had loft, and the lasting pain which had feiz'd, tormented him, and speaking after the manner of men, he cast his forrowful eyes around, which shew'd that he was dismay'd, and very much afflicted; but not fo, but that he retain'd ftedfast hate, and inflexible pride. At once, as far as it was in the power of an angel to discern, he perceiv'd the dismal situation, that it was waste, and wild, and his idea represented to him a horrible dungeon, that flam'd round on all fides, like a great furnace, and yet there feem'd to be no light, but only perceptible darkness; in which terrible fights of woe might be discover'd; regions of forrow, shades of hell, where peace and rest could never have habitation, where hope the only comforter never comes, but endless tortures urge continually, and a fiery deluge, fed with what always burns, and never confumes: This place eternal Justice had prepar'd for those rebellious angels, and here given them their portion, farther remov'd from the light of heaven, and from God, than it is from the centre (f) three times to the farthest pole, (g) that

(f) Centre; Fr. Ital. Span. Lat. from the Gr. i. e. A point, An altronomical T. The middle point of a circle. Here, the

(g) but oh! how unlike was this place from that he fell from! There he foon discern'd the companions of his fall overwhelm'd as with floods and whirlwinds of tempestuous sire; and weltering by his side, one that was next himself in power, and next in wickedness, who a great while afterwards was worshipp'd in Palæstine, (b) and call'd Beelzebub, (i) to whom the archenemy

middle point of the earth, i. e. Three times as far from heaven as the two poles are distant from the equator, which is a vast distance indeed.

(g) Pole; Fr. Lat. Gr. i. e. turning round. An aftron. T. The two ends of an imaginary circle, on which aftronomers fay the world turns round from east to west daily. The poles are two, the Artic or north pole; and the Antartic or south

pole.

- (h) Palæstine; Heb. i. e. sprinkled with dust and sand; because it is a very dry land. A country of Asia upon the Mediterranean Sea. It was call'd, 1. Canaan, from Canaan the fon of Ham; 2. Philistea or Palestine, from a mighty people descended from Mizraim, another of his sons, Gen. x. 14. who inhabited some part of it. 3. The land of promise; because God promised to give it to Abraham and his posterity, for an inheritance. 4. Judea; from Judah, whose offspring had it long in possession. And 5. the Holy Land; because it was honoured with God's extraordinary presence, worship, mercies, bleffings, miracles above all countries upon earth; and with the nativity, life, actions, and doctrine of the holy Jefus and his apostles. The Jews expell'd the Philistines for their abominable idolatry and other crimes; the Romans demolish'd those; the Saracens and Turks have been masters of it these thousand years past. It Oss. That the idolatry was practifed all the world over, yet our author mentions this nation in particular; because the idols hereafter described, were chiefly worshipped
- (i) Beel-zebub, Baal-zebub, or Bel-zebub; Heb. i. e. The Lord of flies; either because the people believed, that he drove away and destroyed slies, which very much infested them; or because multitudes of these vermin swarmed about the blood of the sacrifices offered to him. He was worshipped first at Babylon, and then every where; but chiefly by the people of Ekron.

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enemy (who thenceforward in heaven, was call'd (k) Satan), breaking the horrid filence with

bold words thus began to speak:

If thou art he, who in the happy kingdoms of light, cloath'd with excessive brightness, didst outshine millions of the other angels, though they were bright! If mifery hath now join'd with me in the fame ruin, him whose united thoughts, and counfels, whose equal hope, and hazard with mutual league, join'd with me once in the glorious enterprize: How art thou fallen and chang'd! Thou feeft into what pit, and from what height we are thrown down; fo much stronger He prov'd with his thunders, and till then who had ever known the force of those fatal arms? And yet not on the account of those, or what the powerful Conqueror in his greatest anger can inflict else, do l'either change, or repent of that fix'd mind, (tho' my outward luftre may feem diminish'd) nor of that high disdain which arose in me from a sense of injur'd merit, that rais'd me to contend with him who is call'd Mightieft, and brought along to the fierce contention, a numberless force of arm'd spirits, who durst disapprove of his government; and preferring me, with adverse power oppos'd his utmost power, in a doubtful battle fought in hea-

2 Kings i. 2. Here it is the name of one grand prince of the devils, and next to Satan; our Saviour calls him the prince of the devils, Matth. xii. 24.

(k) Saian; Heb. i. e. the adversary. The very prince of all devils. As there are different orders and degrees of the holy angels, so there are still among the wicked ones: Their chief prince is called Satan, Bel-zebub, the old serpent, &c. for as every good angel is not a Michael or a Gabriel; so every devil is not a Satan, a Lucifer, &c. And a kingdom is ascribed to him, Matth xii. 26. Eph. ii. 2.

ven, in fuch a manner as shook his throne. What though we have fuffer'd fome lofs? we have not loft all; our will ftill remains unconquer'd; immortal hate, and fludy of revenge yet remain, and a courageous refolution never to yield or fubmit, that glory his greatest wrath or power shall never extort from me, (what other proof needs there, that we are not overcome?) To bow and petition for grace, and with fupplications and bended knees, acknowledge a power to be infinite, and divine, who fo lately had reason from the terror of my power to doubt the continuance of his dominion: That would be low indeed, that would be worfe difgrace, worse shame and ignominy than this downfall. Since we have (as well as He) by fate (1) the strength of gods, and the substance of which we are, is immortal and cannot fail; fince by this last great event we have gain'd much experience and forefight, and for opposition ftill are not worfe, we may now make a refolution, (and hope well for fuccess,) to make either by force or fraud eternal and irreconcileable war upon our great Enemy; who now indeed triumphs in the excess of joy, and having no competitor arbitrarily holds the tyranny of heaven.

Thus vaunting aloud spoke the apostate angel, tho' he was in great pain, and stung with tortures of the deepest despair; and his intrepid companion Beelzebub soon replied:

Great prince! chief of the many throned pow-

ers,

⁽¹⁾ Fate; Fr. Lat. i. e. the speech or decree of God. A word much used by the Stoicks, and other heathen philosophers for the providence of God: the eternal and unchangeable course of things, the unalterable law of nature, destiny.

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ers, (m) that lead the feraphim (n) to war in order of battle under thy conduct, and fearless, brought into danger the perpetual King of heaven, and put his high fupremacy to the proof; whether he be upheld by ftrength, by chance, or by fate, I fee too well and am griev'd for the forrowful event, that with foul defeat and fad destruction hath lost us heaven, and with horrible overthrow, thus low, laid all this mighty hoft, as far as gods, and heavenly beings can perish; for the mind and spirit remain invincible, and vigour foon returns; tho' all our glory is extinct, and our happy eftate here fwallow'd up in endless misery. But what if our Conqueror (whom I now by force believe to be almighty, fince nothing fhort of omnipotence could have overcome fuch force as ours) hath left us this our spirit, and this our strength entire, only to enable us to endure our pains; that fo we may afford fatisfaction to his wrath, or do him greater fervice, as his captives by right of war; whatever his business may be, either to work in fire, here in the midst of hell, or do his errands in the dark and gloomy deep? Then what can it avail, that we feel no decay of our strength; or is eternal being a good, only to undergo eternal punishment? Whereto Satan, breaking in upon his discourse, reply'd:

Fallen

(m) Powers; Fr. from the Lat. Such angels as have ability, authority, might and force in heaven. Here, such princes among the fallen angels, who still retained that high order among themselves, which they had before their fall.

(n) Scraphim and feraph, Heb. i. e. burning and flaming like fire, to shew the vast love and zeal of those blessed spirits to God. In Scripture this word denotes holy angels of the first order of the celestial hierarchy. Here, Satan, who had been one of that high and happy order.

Fallen Cherub! (0) to be weak is to be miserable, either acting or fuffering; but be certain of this, that to do any thing good will never be our business, but our only delight always to do ill, as being directly contrary to his high will, whom we oppose: So that if his providence feeks out of our evil to bring forth any good, it must be our labour to pervert that end, and still to find means of evil out of good; which may often fucceed, fo as perhaps shall molest him, (if I fail not) and hinder his most fecret defigns and councils from their intended aim. But look, the angry Conqueror hath recall'd his (p) ministers of pursuit and vengeance back to heaven; 'the fiery hail, that was shot after us in a florm, is now blown over, and hath laid the burning flood, which from the precipice of heaven receiv'd us as we fell, and the thunder which broke on us, following red lightning with violent force, perhaps hath fpent its fhafts; for now it ceases to bellow through the great and boundless deep: Then let us not flip the opportunity, whether fcorn or fatisfied fury yield it us from our Enemy. Dost thou see yonder dismal plain, wild and comfortless, a feat of desolation and without light, except what the glimmering of these livid flames casts pale and very dreadful? Thither let us repair from off the violent and

⁽o) Cherub, in the fingular number, and cherubim in the plural, Heb. i. e. fullness of knowledge, angels of the first order first mentioned, Gen. iii. 24. They were represented in the tabernacle and temple in human shape, with two wings, Exod. xxv. 18. 2 Chron. iii. 10.

⁽p) Ministers; Fr. Lat. servants. Here, the executioners of God's vengeance upon these rebels; the holy angels. See Psalm ciii. 20.

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and painful toffing of these waves of fire; there let us rest, if any rest can be had there, and assembling our afflicted powers again, consult how we may henceforward most annoy our great Foe, how repair our own loss, how overcome this doleful calamity, what new strength and courage we may gain from hope, and if none from thence, what resolution we may gain from despair.

Thus Satan kept talking to Beelzebub, with his head lifted up above the waves, and glancing his eyes from fide to fide: As for his other parts, he lay extended in a melancholy condition, floating in length and breadth over a vast space of the abyss; as large in bulk as those, whom sables have nam'd of prodigious size, as Titanian, (q) or earth-born, who is said to have made war on Jove; Briareus, or Typhon, (r) who was buried in a cave by ancient Tarsus;

(q) Titanian, like to Titan, Lat. Gr. from the Heb. i.e. earth or mud. The fable is thus, Titan was the elder brother of Saturn, he gave the right of inheritance to him, upon condition that none of his male children should live; so the government should return to him and his issue. But sinding that Jupiter, Neptune, and Pluto were brought up secretly, he with his sons made war upon Saturn; took him, his wise and children prisoners, until Jupiter came to age, who defeated Titan with his thunderbolts, and punish'd the Titans in hell and other places. The truth of this story is taken from the old giants, the builders of Babel, Gen. xi. 2. The giants war is described by the poets with all might, terror and greatness; but our author has beautifully improv'd it here and in his sixth book, in the supposed war of the fallen angels against God.

(r) Typhon or Typheus; Heb. and Phænic. i. e. an inundation, Gr. i. e. an inflammation or smoothing; because he was thunder-struck by Jupiter. A monstrous giant, half man, half serpent. His head, they say, reached to heaven, his hands from one end of the earth to the other, and he blew are out of his mouth. These two were the chief of the giants. In

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Tarfus; (s) or Leviathan, (t) which God created the largest of all the creatures that swim in the ocean; (who sometimes sleeping on the German sea, which washes Norway, (u) Greenland, and Iceland, the pilot of some small skiff, ready to sink in the night, mistakes for some island, and, as mariners relate, sixes anchor into his scales, and moors by his side under the lee, while night covers the sea with darkness, and keeps off the desir'd morning)

the war with the gods they heaped mountains upon mountains, and batter'd heaven with huge rocks and islands pluck'd out of the sea: Jupiter struck him with thunder-bolts and laid him under mount Ætna. By this fable they meant the winds which blow from one end of heaven to the other, and from it to the earth; Jupiter's conquering him signifies, that the sun moderates and tempers the winds.

(1) Tarfus: In a cave near this city Typhon was buried, according to some authors, whom our author follows; but others say it was under mount Ætna. Strabo says, that Anchiale and Tarsus were built by Sardanapalus, the last emperor of the Astyrian monarchy, about A. M. 3242, both in one day: And that Tarsus excell'd Athens, Alexandria, and Rome for polite literature.

Tarfus; Lat. Gr. from the Heb. i. e. fearched or found out. The chief city of Cilicia, in the Lesser Asia upon the river Cydnus, founded by Tarshish the second son of Javan, Gen. x. 4. now called Terasse and Tarsis, about 304 miles from Jerusalen towards the north. It is famous for the slight of Jonas the prophet, for being the birth-place of St Paul, and many other learned men.

(t) Leviathan; Lat. Gr. from the Heb. i. e. a heap of ferpents; as if many ferpents were gathered together into one, to make up that one huge creature: fome take it to be the whale, but the whale hath no scales; others the crocodile or alligator. It

is beautifully deferibed, Job xli. 15.

(u) Norway; Sax. i. e. the north way. A country on the north of Europe, about 1300 miles in length, and 260 in breadth. Here the German Ocean, which washeth Norway, Greenland, and Iceland: The whales live in these cold northern seas, and also in the cold coast of Patægonia, near the Straits of Magellan, in great abundance; but rarely in the warm, because of their excessive satness: for they would melt and be parboiled in lot waters.

in such manner lay Satan, prodigiously stretch'd out and huge in length, chain'd upon the burning lake; nor had he ever risen, or listed his head from thence, but that the will and high permission of the all-ruling power, lest him at large to his own dark purposes and designs; that with repeated crimes he might heap upon himself damnation, at the same time that he sought to bring evil upon others; and might be mortify'd to see, how all his malice only ferv'd to bring forth grace, infinite goodness and mercy, shewn to Man, who should be seduc'd by him, but upon himself wrath, vengeance pour'd out, and threefold consusion.

Thus permitted, he raises up his mighty stature from off the pool, and driving the slames backward on each hand, they roll in pointed spires, and leave in the middle an horrid vale: Then with outstretch'd wings he slies upward, sloating along upon the dusky air, that never before had borne such a weight; at length he alighted upon dry land, if that may be properly call'd so, that ever burn'd with solid, as the lake did with liquid sire; the colour of which was as when the force of pent-up subterranean wind, removes a hill torn from Pelo-

rus, (x) or the flatter'd fides of thundering mount

Ætna; (y) whose combustible and bituminous entrails

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(y) Etna; Lat. Gr. from the Heb. Attuna, i. e. a furnace, a chimney, or Etuna, i. e. a mist; because of the perpetual smoak ascending

⁽x) Pelorus; Lat. Gr. Heb. and Phæn. A pilot; or Gr. from Pelorus an African pilot, whom they fay Hannibal slew and buried, supposing he had betray'd him; but finding his mistake, he erected a statue for him in a high place near the sea, which he call'd Peloris. It is one of the three promontories of Sicily, on the north-side, about a mile and a half from Italy, now call'd Capo di Faro, Ital. i. e. the cape of the light-house. But here it is taken for the whole island of Sicily, which is very subject to earthquakes.

trails from thence catching fire, working with mineral force, affifts the winds, and leaves a parch'd and fing'd-up bottom, mix'd with stench and sinoak. No better resting-place than this was found by the unbless'd feet of Satan, who was immediately follow'd by Beelzebub; both of them glorying to have escap'd from the burning lake, which they imputed to their own natural and recover'd strength, and not to the permission of God.

Is this the kingdom? faid the fall'n arch-angel (z). Is this the foil, the climate? This the feat that we must exchange for heaven? This dismal gloom for that heavenly light? Then be it so; since he who is now absolute Sovereign can decree and bid what shall be right; to be farthest from him is best, since he whom reason makes but equal, force hath made supreme above his equals. Ye happy fields where joy dwells for ever! farewell. Hail horrors! hail this infernal world! and thou prosoundest hell, farthest

ascending from the top of it. Pindar, an antient Greek poet, calls it a celestial column, from its height, being the highest mountain there; on the top of it one may see all the island, and to Africa. A vulcano, or burning mountain on the east side of Sicily, about 6 miles in compass, 100 seet perpendicular, and a mile of ascent; which always casts up smoak, slames, ashes, and sometimes great stones, liquid metal and sulphur, which devour all things before it. This mountain has burnt above 3000 years past, but is not in the least consumed; it hath snow upon the top, vineyards and fruitful pastures on the sides, and at the bottom. It hath had nine terrible eruptions that we know of; the most dreadful were in A. D. 1538, 1669, and 1693. It is now called Gibello by the Arabs, i. e. the mountain, by way of eminence. Besides this there are divers other vulcanoes in Europe, Asia, Africa, and America, which are caused by the abundance of sulphur in their bowels.

(z) Arch-angel, Gr. i.e. An arch or principal angel, who has power over others. See Dan. viii. 16. Luke. i. 19. Rev. xii. 7. Here, Satan. And probably he is the only arch-angel that is out

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theft from heaven, receive me! I am thy new poffessor, I am one who bring a mind which is not to be chang'd by time or place; for the mind is its own place, and can of itself make a heaven of hell, or a hell of heaven. What matter is it where I am, if I am still the same, and what I should be, only that I am less than he, whom thunder has made greater? At least here we shall be free, the Thunderer hath not built this place for his envy, he will not drive us out from hence, we may reign fecure here, and if I am to make my choice, I should think it worth my ambition to reign, though but in hell; thinking it better to reign in hell, than to ferve in heaven. But why do we let our faithful friends, the numerous companions, and copartners of our loss, lie thus aftonish'd on the gulph of burning fire, and not call them to share with us their part also in this unhappy habitation, or with reunited arms to try what may be yet recover'd in heaven, or what more is possible to be loft in hell. So spoke Satan, and Beelzebub reply'd:

Leader of those bright armies, which none but the Omnipotent could ever have overcome; if they but once hear that voice, their greatest surety of hope in fears, and dangers, which they have so often heard in the worst extremes, and which in the hazardous edge of battle, and in all assaults has been their surest signal, they will soon recover, take new courage, and revive, though they now lie in extreme misery, and prostrate on yonder lake of fire, as we not long since did, assonished and consounded, which is no wonder, considering that

we fell from fuch a dangerous height.

He had scarce done speaking when the superior fiend Satan was moving towards the shore; his heavy

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heavy shield of heavenly workmanship, massy, large, and round, was cast behind him; the broad compass of it hung on his shoulders like the moon, whose orb the Tuscan (a) artist (b) views through opitic glasses in an evening, from the top of resole, (c) or else in Valdarno, (d) to discover mountains, rivers, or new lands on her globe; the tallest pine hewn on the mountains of Norway, to be a mast for the ship of some great admiral, were but little in comparison of his spear, with which he walked to support his uneasy steps over the burning sulphur,

(a) Tuscan; one of the Tusci or Hetrusci; the ancient people of Tuscany in Italy, that came from Phænicia, but Justin says from Lydia, L. 20. The Latins had long wars with them, and at last conquered them under Servius Tullus, the 6th king of Rome. It is now a fine country, subject to the grand duke of Tuscany, in extent about 144 miles. It was called Hetruria now Tuscany, and

the people Tuscans or Hetrurians.

(b) Artist; Fr. Lat. One that is skill'd in any art or science: Milton means Galilæo Galilæi, an excellent astronomer, and native of Florence, the capital of Tuscany, chief philosopher and mathematician to the grand duke of Tuscany; who invented those glasses whereby he discovered spots in the sun, mountains, rivers, &c. in the moon; the nature of the milky-way; the various appearances of Saturn; many new stars about Orion and Cancer; and 62,500 stars, whereof 63 only appeared to the bare eye. For these useful discoveries he was imprisoned sive years by the Inquisition, condemned by Pope Urban viii. forc'd to recant at 60, and died at 78 years of age, A. D. 1642. But that first invention was owing to Roger Bacon, sellow of Martin-College of Oxford, long before Galilæo. And others ascribe it to Mr James Metius of Amsterdam. But Galilæo brought it to vast perfection.

(c) Fefolæ; vulg Fiessole and Fiezzole; call'd Fessalæ by Tit. Livius, Pliny, and Silius Italicus. It was an ancient city of Tuscany near Florence, the residence of the Tuscan augurs, who taught the old Romans their superstitious divinations, facrifices, &c. Here the great Galilæo resided, and made his astronomical obser-

vations from the top of the towers thereof.

(d) Valdarno; Ital. from the Lat. i. e. the valley on the river Arnus. It is a fruitful vale on the river Arno, which runs through Tufcany and by Florence into the Tufcan fea.

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fulphur, (not like his former steps in heaven) and the heat of hell smote on him fore besides, for it was surrounded and cover'd with sire; nevertheless he endur'd it, 'till he came to the brink of that inflamed sea, where he stood and call'd his legions, angelic forms, who lay intranc'd and counfounded with their fall; as thick as leaves in autumn, that fall into the brooks in Valombrosa, (e) where the trees cover over and shade the stream; or like scatter'd sedge associated with boisterous winds, hath vexed the coast of the Red Sea, (g) whose waves overthrew Busicis (b) and his Memphian (i) horsemen and chariots, while with treacherous

(e) Vallombrofa; Ital. Lat i. e. a shady valley; a fruitful and pleasant valley in Tuscany, full of shades and fruitful trees.

(f) Orion; Lat. from the Gr. i. e. urine or tempest. An Astron. T. It is a southern constellation of thirty stars, rising on the 9th of March, and setting in November; and bringeth storms and rain with it. See Job. ix. 9. Amos v. 8. Some call Orion

the god of the winds.

(g) Red-sea; Heb. It is so called from Esau or Edom, because of the red-colour'd pottage which he purchas'd of Jacob; for his dominions lay along that sea, and from him the country was called Idumea, i. e. red: And so the old Egyptians call'd it Rythra, i. e. red, which the Greeks turned into Erythra or Erythras, and the Latins into Mare Erythraum, i. e. the red-sea. But in the Hebrew it is easled Suph, i. e. the sea of sedge or weeds, which grow and seat upon it in abundance. This sea parts Egypt from Arabia, and therefore it is called also the Arabian-gulf.

(b) Busiris; Lat from the Gr. i. e. a manager of oxen; because he butcher'd men like oxen. A cruel tyrant of Egypt in the time of Moses, who under a pretence of intreating strangers, facrificed them upon his altars. He built the samous city of Zoan or Tanais, and made it the seat of his kingdom. This sable signifies that Pharoah, who put the Israelites to a very hard slavery like oxen; for which Hercules, the true Moses, destroy'd him and all his attendants in the Red-Sea. Some call him Amenophis, but o-

thers Cenchres.

(i) Memphian; of or belonging to Memphis; Heb. i. e. a populous country or great city. In Heb. it is called Moph and Nojh.

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treacherous hatred they pursu'd the Israelites, who from the safe shore beheld their carcases floating, and their broken chariot-wheels; so thick lay these, abject and lost, in a manner covering the flood, and in the utmost consternation and amazement at their hideous and unhappy change.

CHAP. II.

Satan awakens all his legions, who lay till then confounded; they rife. Their numbers. Array of battle. Their chief leaders nam'd, according to the idols known in Canaan and the countries adjoining.

S Atan call'd fo loud, that his voice refounded through all the hollow deep of hell.

Princes, (k) potentates, (l) warriors, chief powers of heaven, which once was yours, but now is

loft :

Noph which the Greeks turned into Memphis. This great city was built, as some say, a little before the stood; and being afterwards repair'd and enlarg'd, it became the royal city of Egypt, 'till the time of the Ptolomies, who resided at Alexandria; because it was built by Alexander the Great. It was a great city, seven leagues in circuit; because in length of time four cities became one; and stood on the west-side of the Nile. It was destroy'd by the Arabs, as the prophets foretold; and out of its ruins they built another on the other side of the river call'd Aleair, Heb. i. e. the city; which the French call Grand Cairo, i. e. the great city. Here it is taken for the whole people of Egypt, in the days of Busiris.

(k) Princes; Fr. Ital. Span. Dut. Lat. i. e. those who take the first place; governors, chiefs, ring-leaders, principal or most excellent persons in a kingdom. Sovereign angels, who have the superintendence over princes upon earth, Dan. x. 21. Here the chiefs among the devils, Dan. x. 13. 20.

(1) Potentates; Fr. Ital. Lat. i. e. mighty ones; governors,

rulers of nations. Here, fome grandees among them.

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lost; if such an astonishment as this can seize eternal spirits, or rather have you chose this place to repose your weary'd virtue in, after the satigues of the battle, for the ease you find to slumber here, as if it were in the blessed mansions of heaven; or have ye sworn in this abject manner to worship the Conqueror, who even this minute beholds cherubim and seraphim rowling in the slood, with their banners and ensigns scatter'd, till perhaps e'er long, those who pursu'd us out of heaven discern the advantage, and descending from above, thus drooping as we are, tread us down; or with thunder-bolts link'd together, transfix us to the very bottom of this gulph: Therefore awake, arise now, or else be for ever fallen!

They heard him and were asham'd, and sprung up upon the wing; as when men who are us'd to watch on duty are found sleeping, by those of whom they stand in dread, get up in surprize, and begin to stir about before they are well awake. Not that they did not see the evil condition which they were in, or feel the sierce pain, yet they soon obey'd their general's voice, and appear'd innumerable; as when the potent rod of Moses, in the evil day of Egypt, (m) was stretch'd forth over the land, and

(m) Egypt; Lat. from the Gr. i. e. The land of the Ægopti, Cophti, and Copti, from Coptus the metropolis of Thebais, a city mentioned by Strabo and Plutarch; or from Cobtim, the people and first king that settled in that country, and of the posterity of Ham; or from Ægyptus, the brother of Danaus, and an ancient king of it. This monarchy lasted 1300 years 'till Alexander the Great. In the Old Testament 'tis call'd the land of Ham and Mizraim. (Mizraim signifies afflictions, and is a prediction of the tribulations the people of God were afterwards to suffer there.) The Greeks call it Egyptos, q. Ge Coptoon, and Chamia or Chemia, i. e. the land of the Copti and of Cham; the Turks and Arabs call it Mizri and Misr. to this day. An ancient and fertile kingdom

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afid call'd up a black cloud of locusts, (n) brought on by the eastern wind, that over the kingdom of wicked Pharaoh (o) hung like night, and darkned * D all

kingdom of Africa; having Ethiopia on the fourth, the Red Seaand Ishmus of Suez on the east, the Mediterranean Sea on the north, and the defarts of Lybia on the west. It is about 650 miles in length, and 310 miles in breadth. It was peopled foon after the deluge, had kings in the days of Abraham, Gen. xii. b, celebrated for the great skill of the people in polite literature. Nebuchadnezzar vanquish'd it, Cambyses brought it into the bower of the Persians, A. M. 3479. Then it fell into the hands of the Grecians for 200 years. The Romans reduc'd it into a province, and called it Augusta, who held it for 313 years. Baracens, then the Mamalucs, and at last the Turks became maters of it. There is little rain, but the overflowing of the Nile yearly renders it very fertile: fo that it was always a granary to Canaan, Arabia, Greece and Rome, and is now to Constantipople; though fometimes there have been famines there. The harvest is in our March and April. The evil day of Egypt was under the ten plagues mentioned Exod. vii. 8, 9, 10, and 11.

(n) Locusts; Ital. Lat. q. loca ustans, i. e. burning or laying places waste. They are mischievous flies, like grashoppers, that destroy the grafs, corn, and fruits, wherever they go; very comnon in Egypt, Africa, and other hot countries; they live about ive months only: but these were extraordinary, both for their number and the end for which they were fent. The ninth plague of Egypt fent by God to humble that proud tyrant, Pliny reckons o forts of them; some are three feet long, which the Jews, Arabs, Africans, and Americans do eat, see Mat. iii. 4. Cockourn's journey, p. 58. And fays a whole city in Africa was laid walte by them; they destroy'd part of Germany, A. D. 852. To those Milton resembles the fallen angels for the vast multitudes f them; for they come in clouds, about 18 miles in length, and 2 miles in breadth, which eclipse the sun, darken the air, cover he earth, make a fad stench when they die, and are exactly decribed, Exod. x. 4. Prov. xxx. 27. and Joel ii. 2. 12.

(o) Pharaoh; old Egyptian, i. e. a crocodile; for the peole worshipped that creature out of fear. Josephus translates it a ling. Pharaoh was the common name of their kings from the beianing to the conquest of Alexander the Great, for 1660 years, oder 47 kings; as that of Abimelech, Heb. i. e. my father the ling, among the Philistines; Augustus and Casar was among the

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all the land of Nilus; (p) as numberless were seen those bad angels moving slowly on the wing, under

Romans; yet many of them had proper names, as Sesostris, So, Neco, Ophra, &c. After Alexander 12 Princes reigned, who were called Ptolomy, Gr. i. e. warlike, for 300 years; and Cleopatra, Gr. i. e. The glory of the country. She was vanquish'd by Julius Cæsar, A. M. 3974. And then Egypt sell into the hands of the Romans. This king's proper name was Ramases Miamum; who came to the crown 58 years after the death of

Joseph: and Busiris by the Greeks.

(p) Nile; O. Egypt, or contracted from Nabal, Heb. i. e. The river; for that language came near to the Heb. and in the Old Test. it is called Nabal Mizzam, i. e. The river of the Egyptians; because it is the chief and only river there; from which the Greeks and the Targum call it Nilos. It is usual in many countries to call their chief rivers fo. Thus the Ganges in India, thus Meschacebe (which the French call Misssippe) from Cebe, i. e. The river; and Mescha, i. e. The great; the Great River. The Nile is also called Sehor, Josh. xiii. 3. from thence the Ethiopians named it Shieri, Shihri, and Siris, 'till it passes into the confines of Egypt and the last cataract; these words are of the fame fignification in the Ethiopic, and fignify black; because the waters of it are black and turbid. It is the noblest river in all Africa, rising in and running through Ethiopia from south to north; it divides Egypt in the middle, waters it all over once ayear, viz. June, July, August, and part of September; and difcharges itself into the Mediterranean Sea, at seven mouths formerly, see Isa. xi. 15. But only two of them are navigable at this time, one at Daniietta, and another at Rosetta; the other five being small ones, fill'd up with fands or artificial canals; after a long course of a 1000 German miles, and 4000 English. The spring of it was unknown to the ancients, even to a proverb. -Alexander the Great confulted the oracle of Jupiter Ammon to find it; Sefostris and Ptolemy, kings of Egypt, fought

Alexander the Great confulted the oracle of Jupiter Ammon to find it; Sefostris and Ptolemy, kings of Egypt, sought for it in vain; and Julius Cæsar said he would give over the pursuit of the civil wars, if he was sure to find it. But now it is known to be in a plain at the foot of a mountain in Abyssinia, surrounded with high mountains, from two sountains about the wideness of a cart-wheel, 30 paces distant, whose bottoms are 16 or 17 foot deep. These sources the Ethiopians call Abain and Saccahela, i. e. The sather of the waters. The old inhabitants wor-

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der the concavity or hollow canopy of hell, between fires that were above, below, and on all sides, till the spear of Satan their great commander was lifted up, as a signal given to direct their course: They alighted down in exact order on the firm brimstone, a multitude greater than ever the populous north, Goths, Vandals, Huns, or other barbarous nations, pour'd from her frozen climes of Norway, Sweden, or Dehmark, to pass the Rhine (q) or the Danube, (r) when her barbarous sons came like a deluge into

shipped the Nile, Pharaoh paid his devotions to it every morning; and there Moses address'd him so frequently during the ten plagues; they dedicated a magnificent temple to it in Memphis, with many priests and rites, because they thought it was the sole cause of all their plenty. But Constantine demolish'd it, and dispers'd the priests; whereat the poor insidels made grievous lamentations, saying, the river would desert them for ever. It overslows some parts of Ethiopia, and all Egypt every year, which is caused by vast snow and rains falling upon these mountains of Ethiopia, which being melted by the heat of the sun, render the adjacent countries most fruitful; other rivers do the like.

(q) Rhene, or Rhine; Teut. i. e. pure, because of the clearness of the waters; or Gr. i. e. the flood or river; because it is a vast one. A large river in Germany, rising in the Alps, parts France and Germany, and after a long course of 1000 miles, throws itself into the German ocean, in two large mouths near the Briel; therefore Virgil calls it Bicornis, i. e. having two horns or passages.

(r) Danaw, Danow, Danube, and by the natives, Tonaw, Teut. i. e. thunder; because of the thundering noise of its rapid current and three grand cataracts. Or Danubius, Lat, q. Danivius. i. e. snowy, from the abundance of snow that falls upon the adjacent mountains, and swells the river; or from Danai, an ancient people that are faid to have dwelt thereabouts. A grand river in Europe; it riseth in Suaben, runs thro' Germany, Bavaria, Austria, Hungary, Bulgaria, &c. into the Euxine sea in 6 or 7 mouths, (but only two are navigable) after a course of near 2000 miles, wherein it receives 60 other rivers, whereof 30 are navigable. It is very broad, and 200 feet deep in divers places; and abounds with many large islands and villages. At the consines of Illyricum it changes its name, and for 400 miles is called the Isler, q. Ester,

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to the fouth, and spread beneath Gibraltar, (s) as

far as the utmost limits of Africk.

Forthwith the heads and leaders from every squadron and every band haste where their great commander flood; godlike shapes and forms, much furpaffing the beauties and perfections of Man; princely dignities and powers, that once in heaven had fat upon thrones, though now in the records of heaven there be not the least memorial of their names, by their rebellion blotted out from the books of life: Nor had they got themselves new names among mankind, till after a time wandering o'er the earth, through God's high fufferance, and for the trial of Man, they corrupted the greatest part of Mankind, to forfake their God and Creator, and to transform the invisible glory of him who made them, oftentimes to the image of a brute; which they adorn'd with gay ceremonies, and rites that were full of pomp, and gold; and fometimes worshipp'd the devils themselves for deities, who were then known to Men by various names, and figur'd under various images and idols thro' the heathen world.

Their names then being known, it is not diffi-

contracted from Estreon, i. e. the flood, or river, as I think, for I cannot find the original derivation in any author. Dionysius calls it the sacred Ister. The country thereabout is called Istria and

the people Istri.

Tharek captain of the Moors, A. D. 718, when from Africa they invaded Spain, and pitched first upon that promontory, which is upon the mouth of the Streights between Spain and Africa. These Streights were formerly called the Streights of Hercules and of Gades. From that time the Moors possessed Spain 760 years, 'till 900,000 of them were expelled by Ferdinand and Isabella, A. D. 1492. But the Moorish is still spoken in some parts of it, and many of their customs and savage dispositions continue in the blood of the Spaniards to this day.

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cult to fay who was the first, who last, that rouz'd from their assonishment and the gulph of hell, at the call of their great emperor; who next in worth came singly where he stood, on the brink of the gulph, while the inferior multitude of the fallen angels, promiscuous and assembled in disorder, stand far distant from him. The chief who approached near him were those, who roaming from the pit of hell to seek what prey they could devour on earth, durst (though long after this) six their seats next the seat of God, and their altars by his altar; (t) adored as gods among the nations, and durst abide the Lord thundering out of Sion, thron'd between cherubim: Nay, they often placed their abominable shrines (u) within his fanctuary,

(1) Altar; Tut. Dut. Fr. Lat. i. c. high; because it was raifed high above the ground: Or to burn; because sacrifices were offered upon altars. From the Heb. arar, i. e. to pray or imprecate; or of El, God, and tar, a place appointed for the worthip A place raifed up with stones and earth, whereon men of God. facrificed their oblations to the true God. Altars were used for the worship of God by Adam, Noah, and all the patriarchs from the beginning of the world, and long before temples, Gen. iv. 4, 5, 8, 22, 23, 29, 9. 10. Exod. xx. 24. And from them the heathers took the use of alters, whereof they had three forts. 1. Those to the celestial gods, which were as high as a man of a middle size might use, and erected upon hills, groves, the high-ways: That of the Olympian Jupiter was 22 feet high. 2. Those to the infernal, which were placed upon a little trench below the ground. And 2. for the terrestrial deities, which were erected upon the ground; but low, flagged with fod, and covered with facred vervaine. Altars were elfeem'd most facred; for upon them they made their most folemn yows and oaths, by lying their hands upon them in a very folemn manner, as we find in the practice of Hannibal, &c. See Corn. Nepos, Cicero pro Flac. Tit. Liv. &c. They never permitted whores and murderers to approach them.

(y) Shrines; Fr. Sax, Lat. i. e. deset, cabinets, or closets. The Saxons meant thereby closets or temples, like the Laresamong the old Romans; wherein they kept the reliques of their faints, and the latter their gods. In these they made their prayers. Shrines

fanctuary, (x) and profaned his folemn feasts and holy rites with accurfed things, daring to affront his light with their darkness.

First of all Moloch, (y) that horrid king, wet with the blood of human sacrifices, and with the tears of parents, tho' for the noise of loud drums

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were the altars or temples of those idols, where these devils were worshipped. Here, the temple of the true God was made a repository for those idols; for so Solomon, Manasses, and other wicked

kings of Judah did.

(x) Sanctuary; Fr. from the Lat. i. e. A holy and fanctify'd place. The most holy part of the tabernacle, within the veil, and in the west end of Solomon's temple, adorn'd with two cherubims, the ark of the covenant, and the extraordinary presence of God. It was unlawful for any man to enter into it, but the high-priest only, and that but once in the year, on the great day of atonement, which answered to the first of our September. The most facred place was called the Holy of Holies, i.e. The most holy place, Levit,

Xvi. 23.

(y) Moloch, Molech, Milcom, and Melcom; i. e. a king. An idol of the Ammonites strictly forbidden the Jews, Lev. xviii. 21. & xx. 2. The prophets denounc'd and God executed grievous judgments upon all the worshippers of it; and no wonder, for it was a most infamous idol: 1st, In his assuming the name of a king, and robbing God of his fovereignty and glory. 2dly, In the inhumanity of the worship paid him. Moloch was a hollow statue of brass, with the head of an ox and the hands of a man, with feven chapels. It was made red hot, then the priests threw the facrifices into its arms, where they were burnt to death in a dreadful manner. The Carthaginians offer'd 200 children of their nobility to it at one time, and 300 at another; which made Darius send ambassadors to Carthage, with an edict to forbid them that inhumanity. See Justin. hist. L. xix. cap, 1. 490 years before Jesus Christ. The Americans 5 or 6000 children every year; and one of their kings facrific'd 64080 men in the space of four days, A. D. 1486. He that offer'd his son, kis'd the idol, Hof, v. 2. It was the Saturn of the old Romans. This devilish abomination was laid aside in Europe by the decree of Constantine I. A blessed effect of the Christian religion; therefore our author calls it justly horrid, dreadful king. It was the fun, and the feven chapels fignify'd the feven Planets, whereof he is the chief, See Macrob. 1, Q. Curt. L. iv. Diod. Siculus,

and timbrels, the cries of their children, who pass'd thro' the fire to his cruel idol, are scarcely heard; the Ammonites (z) worshipp'd him in Rabba, (a) and the watry plains about that city: in Argob, (b) and in Basan, (c) as far as the extent of the river Arnon; (d) and not contented with so near an approach, he led by fraud the heart of wise Solomon, (e) to build him a temple over against the temple

(z) Ammonites; the posterity of Ben-Ammi, Heb. i. e. the fon of my people. The son of Lot by his youngest daughter, Gen. xix. 38. A mighty nation in Arabia Felix, bordering upon Canaan; but miserable idolaters, and always mortal enemies to the people of God; for which crimes God cut them off the face of the earth. They dwelt beyond mount Gilead about 96 miles from Jerusalem north eastward, and were infamous worshippers of this idol, I Kings xi. 7.

(a) Rabba or Rabbath; Heb. i. e. great. The chief city of the Ammonites on the north east side of Jordan and the river Arnon. It was well water'd by the springs of mount Arnon and mount Gilead; therefore it was call'd the city of waters, 2 Sam. xii. David took and plunder'd it, and made all the inhabitants slaves. There the brave Uriah lost his life, 2 Sam. xii. 26.

(b) Argob; Heb. i. e. a lump of earth or gravel. A large, very fruitful, and populous country, lying on the east of Jordan among the mountains, and belong'd to Og king of Basan, near mount Gilead, Deut. iii. 13. 14. Afterwards it was call'd Tra-

chonitis, Gr. i. e. rocky or stony. See Luke iii. r.

(c) Basan, or Bashan; Heb. i. e. in ivory or tooth, because it lay between two ranges of mountains, like the tooth of an elephant. It was also call'd Peraa, Gr. i. e. beyond, because it lay beyond Jordan, northward from Jerusalem. A sine fruitful country beyond Jordan, from the river Arnon to mount Hermon.

(d) Arnon; Heb. i. e. a wild ash; because these trees grew upon the banks of it in abundance. It is a small river of the Moabites on the east-side of Jordan, rising in mount Gilead, watereth these countries, and runs into the Dead Sea, twenty miles from Jerusalem eastward. It was the uttermost boundary between the Moabites and Ammonites. Num. xxi. 13.

(e) Solomon, Salomon, or Schelamoh; Heb. i. e peace or peace-able, because he was a peaceable prince, not like his father. The

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temple of God, on a hill just without Jerusalem, and made his grove in the pleasant valley of Hinnom, (f) by that reason sometimes called Tophet, (g) and black Gehenna, (b) and liken'd to hell. Next came Chemos, (i) an obscene idol, of which the Moabites

fon of David by Bathsheba, (Heb. i. e. the daughter of the oath) the third king of Israel, and the wisest of all mortals, since the fall of Adam, I Kings iv. 29. Yet he fell into this abominable idolatry, and built a temple to this devil, near that which he himself had erected to the living and true God, to gratify his idolatrous wives, I Kings x. 5. Ahaz, Manasses, and other impious successors follow'd his shameful example, which brought divine vengeance upon them. He was born in the year of the world 2071, before Jesus Christ 1029. Built, besides other edifices, a samous academy upon mount Sion, where he taught philosophy, Prov. ix. 1. And from him Pythagoras, Socrates, Plato, Aristotle, Trismegistus, &c. borrow'd their principles of philosophy. He reign'd 40 years, liv'd 60, and was the saddest Instance of human frailty extant; yet he repented, was pardoned, and sav'd.

(f) Hinnom; Heb i. e. gracious. This was the name of the possession of the valley, which is call'd also the valley of Benhinnom, Heb. i. e. of the son of Hinnom. It lies at the foot of mount Moriah and mount Olivet, southward. There stood the grove of Moloch, wherein they offered children and other sacrifices to this cruel idol. It was also call'd the valley of Tophet, and our Saviour liken'd it to hell. The valley of Jehosaphat runs across the mouth of it, which is so call'd, because there that pious

king was buried.

(g) Tophet; Heb. i. e. a drum, because idolaters beat drums, &c. to drown the cries of miserable creatures, which were broil'd to death in that pit of fire. A cruelty, which God never commanded, always abhorr'd, strictly prohibited, and severely punish'd,

Jerem. vii. 31. xix. 5.

(b) Gehenna; Gr. from the Heb. i. e. the land of Hinnom; for Hinnom was the Lord of it; and Tophet, because idolaters beat drums in the grove of Moloch which stood there. But our Saviour and others mean the place of the damn'd thereby, Mat. xviii. 9. because of the dreadful torments there.

(i) Chemos or Kemos; II. Heb. i. e. fwift or speedy, from the swiftness of the sun, which this ideal represented. Others say hid and concealed; because of the shameful prostitutions and rites of

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Moabites stood in great dread, who inhabited from Aroar (k) to Nebo, (m) and to the southermost mountains of Abarim, (n) in Heshbon (o) and Horonaim,

this idolatry. Some take it to be the filthy Priapus of the Greeks and Romans. The idol of the Moabites and Midianites. It is frequently mentioned in holy writ, and the worship of it is very strictly forbidden, threatened and punish'd. Solomon built a temple or high-place for it also, I Kings xi. 7. But pious Josias destroy'd it, 2 Kings xxiii. 13. Chemos shall go into captivity with her priests and princes; and Moab shall be asham'd of Chemosh, Jer.

xxviii. 7, 13.

(k) Aroar or Aroer; i. e. heat or destroyed and rooted out; because Jephtha won a memorable battle near it, Judg. xi. A city of the Moabites on the banks of the river Arnon in the land of Gilead, twenty-four miles from Jerusalem eastward, Josh. xii. 2. It fell to the tribe of Gad, who repair'd and fortified it and other cities; but called them by other names, that there might be no remains of idolatry lest among them, according to the law, Numb. xxxii. 24. There was another city of this

name near Damascus in Syria, If. vii.

(m) Nebo; Heb. i. e. a prophecy. A city and mountain of the Moabites, near to mount Pifgah, twenty miles from Jerusalem eastward, on the east side of the Dead Sea, belonging to Sihon or Og, very good for pasture and cattle, being a mountainous country. Upon this mountain Moses had a fair view of Canaan, died, and was buried, Dent. xxxiv. 1. And there Jeremy hid the tabernacle, ark, and altar of incense, in a hollow cave, 2 Maccab. ii. 5. ‡‡ Obs. Nebo, Heshbon, Sibmah, Elealeh, &c. were rebuilt by the Reubenites, at the permission of Moses; who gave them new names, to destroy all relicts of idolatry. See Numb. xxxii. 37. as they were commanded, Deut. xii. 2, 3.

(n) Abarim; Heb. i. e. bridges or passages; because of divers fords over Jordan near to these mountains. A ridge of mountains lying along the east of the Dead Sea, belonging to Moab, which part the kingdoms of the Moabites, Edomites, and Ammonites. Nebo, Pisgah, and Peor were several mountains in this tract,

Num. xxxiir. 47. Deut. xxx. 49.

(o) Hesebon for Heshbon, Heb. i. e. numbering, thinking or instructing; because there was an academy or school. The royal city of Sihon or Sehon, king of the Amorites, therefore Sihon is called king of Heshbon, Deut. 1. 4. It was twenty miles from Jor-

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ronaim, (p) the kingdom of Seon, (q) beyond the flowery valley of Sibmah, which is cover'd with vines, and Eleale, (r) as far as the pool Afphaltus. (s) Another of these fallen angels, was Baal-Peor, (t) an

dan on the east. He had taken it from the king of Moab, but Moses subdued him, and divided all his country to the tribe of Reuben. This country was well water'd and fruitful; for it lay between the river Arnon and Jabbock upon the borders of the Ammonites, Num. xxi. 26.

(p) Horonaim; Heb. i. e. the mountains or furies; and in the Syriac liberties. Two cities of the Moabites, one was called the Upper, and the other the Inferior or I ower, If. xv. 5. There Sanballat, the bitter enemy of Nehemiah, was born,

Nehemiah ii. 10.

(q) Seon or Siehon, Heb. i. e. rooting up or destroying utterly; because he was a cruel oppressor of his neighbours. A king of the Amorites, who refus'd the Israelites a passage thro' his dominions into Canaan, which occasion'd a bloody war; but they vanquish'd him, and posses'd all his country, Num. xxi. 21, 32. He had taken Horonaim from the Moabites; therefore Milton judiciously calls these cities the realm of Seon.

(r) Eleale or Elelaeh; Heb. i. e. the afcension or burnt-offering of God. A town fix miles from Heshbon, belonging to Sihon, beyond Jordan to the east, and thirty-six miles from Jerusalem. It fell to the tribe of Reuben after the conquest of these countries, Num. xxxii. 37. It abounded with vines and other good fruits, and was a strong city in the days of St Jerome; he slow-

rish'd in the 4th century, and died 420.

(s) Asphaltos or Asphaltus, Lat. from the Gr. i. e. yielding bitumen or sulphur. A lake of sulphureous, salt and bitter water in Judea, where Sodom and Gomorrah stood, thirty-five miles from Jerusalem to the east; about twenty-four leagues long, and six or seven broad. On the east and south it is enclos'd with exceeding high mountains, viz. Abarim, Nebo, Pisgah, Peor; on the north with the plains of Jericho; and on the west with the land belonging to the tribe of Judah, Jerusalem, &c. It it called the Dead Sea, because no sish live in it; or from the heavy stagnated nature of its waters: The Salt-Sea, because it is of a brackish taste; the Sea of the Plain, the East-Sea, because it was easterly from Jerusalem. See Joel iii. 20. And the sea of Sodom. It is a pool or lake of standing water; for the Jordan, Arnon, Jabbock, Dibon,

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(t) an abominable idol, who entic'd the children of Ifrael in Sittim, (u) on their march from Egypt, to do him wanton rites, which coft them abundance of woe; yet from thence he extended his luftful festivals, even to that scandalous hill, which was by the grove of murderous Moloch; fo fixing luft hard by hate, till the good king Josias (x) drove F. 2 them

Dibon, Zered, and Cedron run into it, yet it hath no visible discharge. Iron, lead, or any other weighty matter doth swim upon the top of it. Vefpafian threw fome condemn'd criminals into the deepest place of it, and manacled; yet they rose up with such violence as if a storm had sent them up. If men or beasts drink of it mix'd with water, it makes them exceeding fick; and birds that fly over it, fall down dead. This pitch refembleth bulls without heads, and is good for pitching ships, cables and medicines. Besides Moses, Strabo, Tacitus, Pliny, Diodorus Siculus, and other ancient historians have left accounts of it, and mostly

from him. See Gen. xix.

(t) Peor, Baal-Peor, and Baal-Pheor; III. Heb. i. e. a naked god or lord, or, he that sheweth his nakedness publicly. An idol of the Moabites and Midianites, the same as Chemos, the beaftly and obscene Priapus of the Greeks and Romans. An abominable idol, frequently mention'd in holy writ with the utmost abhorrence, as it well deferv'd. Jeremiah calls it so by way of difgrace, ch. xl. 7. This name is more usual than the other Chemos. The heathens took this idolatry from the history of Noah, when he lay expos'd, Gen. ix. 21. A fad original, but a worfe copy. A mountain that bears his name belong'd to the Moabites on the east of Jordan; because there was Beth Peor, i.e. the temple of Peor upon mount Peor, wherein he was worshipp'd. The Moabites entic'd the Ifraelites to worship him, which brought a sad plague upon them, Numb. xxv. 1.

(u) Sittim or Shittim; i. e. scourges or thorns. A place in the plains of Moab, fixty furlongs, or eight miles from Jordan, where the Israelites encamped last under the conduct of Moses; and where they were tempted by the wicked counsel of Balaam to commit fornication with the women of Moab, and to facrifice to this devil; which provok'd God to destroy 24,000 of them. Here grew that wood whereof the ark of the covenant was made, Exod.

XXV. 10, XXXVII, I.

(x) Josiah; Heb. i. e. the fire or zeal of the Lord. The 18th king

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them both thence back again to hell. Along with these came they who were worshipped from the great river Euphrates, (y) to the brook that parts Egypt from Syria, and had the general names of Baalim (z) and Ashtaroth, (a) meaning male and semale;

king of Judah, the pious fon of a very wicked father and grandfather. He was a great reformer of religion. He destroyed all those idol-temples and groves, as it was foretold of him by name 360 years before he was born, 1 Kings xiii. 2. 2 Kings xxiii. 10. He began his reign when he was eight years of age, A. M. 3363. Before Jesus Christ 637. and reigned thirty-one years; being kill'd in a battle at Megiddo against Necho king of Egypt. Jeremy la-

mented his death in a divine poem, 2 Chron. xxxv. 25.

(y) Euphrates; Lat. Gr. from the Heb. Phrath or Parah, i.e. fruitful; because it renders those countries very fruitful, which it overshoweth at a certain season yearly. The principal of the sour rivers of paradise, Gen. ii. 14. It is the largest in Asia, and the most famous river upon earth; rising in the mountains of Armenia, the Tygris and many more join it; it waters Mesopotamia, passeth by and thro' Babylon, renders many countries very fruitful; and after a course of 2000 miles discharges itself into the Persian ocean. In facred scripture it is call'd the river, the great river, by way of eminence. It still retaineth the old name by a contraction, Aferat and Frat: The water of it is very soul; if it stands in a wessel but two hours, the dirt and mud will be two inches thick on the bottom of it. The poet calls it Old, because it is one of the first rivers mention'd by Moses, the first and oldest historian in the world. So, Old Kishon, Judges v. 21.

(z) Baalim, and Baal; IV. Heb. i. e. lords and lord. This was the first idol in the world, erected at Babylon in memory of Belus or Nimrod, whom Ninus his son and successor deisied after his death; and was worshipp'd all the world over, tho' under different names, viz. Baal-Berith, Baal-Gad, Baal-Meon, Baal-Peor, Baal-Semen, Baal-zebub, Baal-zephon, &c. by the Greeks, Zeus; by the Romans, Jupiter; by the Gauls, he was call'd Belenus; by the Saxons, Thor: from whence comes our Thursday, He was the sun, who is lord of heaven, and most useful to all the inferior world, worshipp'd with magnificent temples, altars,

invocations, bowings, kisses, facrifices, &c.

(a) Ashtaroth, or Ashtoreth; V. Heb. Plur. i. e. flocks and berds; because sheep, goats, &c. were offered to her. A goddess of

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for spirits when they please can assume either sex, or both, their pure essence is so soft and uncompounded, not confin'd to material joints and limbs, nor depending on the frail strength of bones, as slesh is; but in what shape they choose, extended or contracted, obscure or bright, can perform their spiritual purposes, and do works either of love or enmity. For those the Jews often forsook the living God, and left his righteous altar unfrequented, bowing down lowly before idols, even in the form of beasts; for which their heads were bow'd down as low in battle, and they fell by the spears of despicable enemies.

In the same troop with these came Astoreth, whom the Phænicians (b) call Astarte, (c) the queen of heaven, and sigure her with a crescent, to whose bright image the virgins of Sidon (d) e-

very

of the Affyrians, Syrians, Phænicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c. but under different names. The queen of heaven, Jer. vii. 18. All meant the moon, as the fun was the lord of heaven: These were the first and principal deities among all nations. She is Juno and Venus of the Romans, Easter of the Saxons, &c. Because her grand festival was in April, the old Saxons called it Easter-monath: from whence we call ours Easter, which happens in March or April, as the Jewish passover did; according to the course of the moon. Baal presides over men and all male animals, as being stronger; and Ashtaroth over women and the semale sex, which are more weak and feeble.

(b) Phanicians; Heb. q. Bene-Anak; i.e. the fons of Anak, a gigantic man, who with his race inhabited that country. The people of Phanicia, Palestine, or Canaan, call'd the Philistines.

(c) Assarte, VI. Heb. i. e, a flock; from Asstoreth, according to the Phænician dialect; and one of their goddesses, Assarte

is Sephora, the wife of Moses, and the moon.

(d) Sidon; Heb. i. e. a fish; because of the great plenty and riches, which the inhabitants got by the trade of fish: or of Sidon the first son of Canaan, who first built it, Gen. x. 15. i. e. a hunter. A sea port town, the metropolis of Phænicia, older than

very night fung by moon-light, and paid their vows; which also was often done in Sion, where her temple stood, on the offensive mountain of olives, built by that uxorious king Solomon; whose heart, though it was large, beguil'd by fair women from among the heathen, fell to foul idolatry.

Next came Thammuz, (e) whose annual wound in Lebanon (f) allur'd the damsels of Syria, to

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Tyre, Carthage or other cities, which the old Phænicians built upon the Mediterranean Sea. It was taken by the king of Ascalon, a year before the destruction of Troy, and 240 years before the building of Solomon's temple; then they that escap'd built Tyre, which is 16 miles from it to the south, and 36 miles from Jerusalem to the north-west. By their great trade and wealth, the Sidonians became very proud, idolatrous and abominable to God: therefore he frequently punished them; now it is very much decayed; as the prophets had foretold. Sidon was famous for purple and other sine dyes, as well as Tyre.

(e) Thammuz; VI. Egypt. from the Heb. i. e. hidden or deuth; because of the secret, infamous, and obscene rites perform'd to this idol, which was death to utter. Or from Thamuz, Heb. i. e. June; because these feasts were kept in June. This goddess was Thammuz among the Egyptians, Carthaginians and

Iews, but Adonis among the Romans, &c.

(f) Lebanon; Heb. from Laban, i. e. white; because the top of it appears white with snow: Or frankincence; because it abounds upon it. A very long, large, and high mountain in Syria, about 200 miles in length, from Damaseus to the Mediterranean Sea westward, and the boundary of Canaan to the north, about 120 miles from Jerusalem. It is famous for cedar-trees, which grow only there and in some woods of America. Some of these trees are 20 yards round, very tall and spreading. mon built his temple of them chiefly; but now they are much decay'd. Mr Thevenot reckon'd no more than 23, great and small, and Mr Maundrel only 7. On the top of it stood a temple of Venus, wherein lewd men and women debauch'd and prostituted themselves most infamously; for which Constantine the Great demolish'd it. There is now Canobine, a convent of the Maronites, about the same spot of ground. The head of it calls himself the Patriarch of Antioch.

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lament his fate in love-fongs a whole fummer's day, while the fmooth river Adonis (g) ran coloured with purple to the fea, fuppos'd to be with the blood of Thammuz wounded every year; the love-tale corrupted the daughters of Jerusalem, and warm'd them with like heat; whose wanton passions Ezekiel (b) saw in the facred porch, when being led by a vision, he saw the dark idolatries of the alienated children of Judah.

Next

(g) Adonis; VII. Heb. i. e. lord. An Affyrian idol, the fame as Thammuz. The tale is, this Adonis was a fine youth, the fon of Cynra king of Cyprus by his daughter Myrrha, beloved of Venus and Proferpina, kill'd by a wild boar upon mount Lebanon while he was hunting, and much lamented by these goddesses. These women kept a solemn feast at that time, weeping, lamenting, and beating themselves for his death; afterwards they rejoic'd at his return to life. The festival of Adonia was celebrated through Greece, in honour of Venus and Adonis, for two days. See Potter's antiq. of Greece, vol. 1. p. 328. Adonis is the fun, for fix months he is in the lower hemisphere, as in hell with Proferpina; and for the other fix months in the upper; at which they rejoiced mightily, as they were forry for his declining from them. Here, the name of a river which runs down mount Lebanon, and at that time of the year his waters are red, which the heathens alcrib'd to a mysterious sympathy in it, for the death of Adonis; which is indeed and only caus'd by the rains, that make it to swell and run over the banks, and to wash away some red earth; as Mr Maundrel testifies; and gave occasion to this fable and idolatry.

(h) Ezekiel or Jechezekel; Heb. i. e. the strength of God. The third of the four great prophets, carried a captive to Babylon with Jechonia, when he was young: The son of Buz, a very learned priest. Some mistake him for Pythagoras, the ancient heathen philosopher; but he was contemporary with him, and learn'd much from him also. He saw in a vision the corrupted women of Israel worshipping this devil, in a porch of the holy temple of God at Jerusalem, when he was a captive at Babylon. A lamentable sight indeed to him, ch. viii. 14. He wrote very mystically, that the heathens might not understand his meaning. But reproving the Jews so boldly for their idolatry, they put him to a most cruel-death at Babylon, about A. M. 3380.

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Next him came one, who mourned in earnest, when the captive ark dismember'd his brutal image; his head and hands being lopt off in his own temple, where he fell slat by the side of the door, and sham'd his worshippers; his name was Dagon, (i) a sea monster, like a man upward, and downward like a fish; yet he had his temple rais'd high in Ashdod, (k) and was dreaded through the coast of Palestine, in Gath, (l) and Ascalon, (m) and Ekron,

(i) Dagon. VIII. Heb. i. e. a fish. A god of the Syrians and Philistines, who got vast riches by fish; which they ascrib'd to this idol. It was half a fish and half a man. It was the Neptune and Saturn of the Greeks and Romans, whom they worshipp'd in this form; because they got riches from both sea and land.

(k) Azotus or Ashdod; Heb. i. e. laying waste; because it was a strong and victorious city; or of Esh, Heb. i. e. a fire, and Dod, i. e. The fire of love. A sea port town in Palestine between Joppa and Ascalon, 22 miles from Jerusalem to the west, and one of the sive chief governments of the old Philistines. This city was so strong, that it held out a siege against Psamniticus king of Egypt, in the time of Manasses, king of Judah, for 29 years; and so did also the city of Messina in Sicily for 30 years against the Lacedemonians: These are the longest sieges mention'd in history. Judas Maccabeus was slain upon M. Azotus, by Bacchides the general of Demetrius, king of Syria, 1 Mac. ix. 18. It was a fair and rich city, but is now a poor ruinous place; the Turks call it Alzete, i. e. the village.

(1) Gath; Heb. i. e. a wine-press; because much wine was made there, Is. lxiii. 2. One of the chief cities of the Philistines upon the sea, very rich and powerful, distant from Jerusalem about 34 miles to the west, and famous for the birth-place of that giant Goliath, and others of his huge, terrible family, which were all cut off by the valiant king David, I Sam. xvi. It was call'd also Metheg-Ammah, i. e. the bridle of bondage; because it kept

the adjacent country in subjection, 2 Sam. viii. 1.

(m) Ascalon; Heb. i. e. an ignominious fire; or from Ascalus a Lydian, who is said to have founded it. Another of the chief cities of the Philistines, on the same sea, 30 miles from Jerusalem to the west. It was famous for a celebrated temple of the idol

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Ekron, (n) and the frontiers and bounds of Gaza. (o)
Rimmon follow'd him, whose pleasant seat was
fair Damascus, (p) on the fruitful banks of Abbana

F
(q) and

idol Dagon there. The Scythians or Tartars in an expedition, about 640 years before the incarnation, demolish'd an ancient and stately temple of Venus, and some of them settled in it; therefore it is call'd Scythopolis, Gr. i. e. the city of the Scythians, Judith iii. 10. Holosernes laid it in ruins, and so did Saladine in the holy war. But Richard I. king of England repair'd it, and Joppa, Cesarea, &c. A. D. 1192. The Turks call it Scalona, by a corruption of the word.

(n) Accaron or Ecron; Heb. i. e. barrenness; because it was rear'd in an unfruitful soil. A city on the south of Gath, about 36 miles from Jerusalem to the west. It was once a place of great wealth and power, so that it held out a long time against the victorious Jews, Judg. i. But now it is a poor despicable village.

(o) Gaza now Gazra; Perf. i. e. the place of treasure; because thither Cambyses of Persia sent those treasures, which he had prepar'd for the Egyptian war. But it was call'd fo many ages before, Gen. x. 19. or rather Heb. i. e. a strong tower, being a very strong and rich place; and also Constantia, because Constantine the great gave it to his fifter Constantia. It stands about two miles from the sea on the river Bezor, near Egypt; therefore our author here calls it the frontier bounds of those countries; 40 miles from Jerusalem towards the south-west, and was one of the best cities the old Philistines possessed. Here they had a very magnificent temple to their god Dagon, call'd Beth-Dagon, Heb, i. e. the house or temple of Dagon, capacious to receive 5000 people at once, and stood upon two main columns, fo artfully contriv'd that Samson could grasp them in his two hands, and pull the whole fabrick upon them and himself, Judg. xvi. 21. Beth-Dagon stood about 2000 years, 'till Jonathan the brother of Judas Maccabeus fet the city on fire, and burnt that temple, with all those his enemies, who fled thither for fanctuary, 1 Mac. x. 34. xi. 4. And fo long did a patient Deity wink at that wickedness, before he punish'd them. Alexander the Great took this city in two months, but it cost Alexander the third fon of Hyrcanus a whole year, before he became master of it, I Mac. XIII. 61, 62.

(p) Damascus; Heb. i. e. drinking blood; because there Cain flew his brother; or the habitation of Sem, because he dwelt

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(q) and Pharphar, (r) two rivers of Damaseus, whose waters are very pure and clear; he also was very bold against the house of God; once he lost a leper, (s) and once he gain'd a king, Ahaz, (t) his foolish conqueror, whom he drew to despite God's altar, and displace it, for one made like those of Syria; whereon he might burn his abominable offerings, and adore the gods that he had conquer'd.

After these there appear'd a crew, who under re-

thereabout; as also Adam and Eve, when they were expelled Paradise, as it is reported: Or from Eliezer of Damascus, Abraham's chief servant, Gen. xv. 2. whom others take to be the sounder of it. The metropolis of all Syria, 160 miles from Jerusalem to the north, very beautiful, pleasant, sertile, and well water'd by seven rivulets. It is the oldest city upon earth, built soon after the flood, and was in the early days of Abraham; but now it is forely decay'd, and call'd Damas by the Turks, by a contraction of the old name.

(q) Abbana or Abana; Heb. i. e. Aony; because it runs down mount Libanus among many rocks and stones; is very rapid, broad, and turbid. The chief river that runs by the west and south sides of Damascus and thro' it, into a great lake hard by. The fish in it are unwholesome. It is mention'd, 2 Kings v. 12. and is the Orontes in Latin, now Oronz, from the name of him who built

the first bridge over it.

(r) Pharphar, or Parpar, Heb. i. e. frue ifying. Another of the rivers of Damascus, or rather one of the three arms of the Abbana, now the Farfar and Chrysorrhoes, Gr. i. e. running with gold, because gold is found in the sands of that river. Some say these are but two branches of the Barraday.

man, full of scales or scales; one that is infected with the leprosy, Gr. i. e. a burning or very hot disease. Here, Naaman the Sy-

rian. This whole history is recorded 2 Kings v. 1.

(t) Ahaz; Heb. i. e. taking possession. An idolatrous king of Judah, and the father of good Hezekiah. He was the XIVth king, about A. M. 3205, 762 years before Jesus Christ, and reign'd 16 years. He caused Uriah the chief priest to set up an idolatrous altar, close by the altar of God, whereof he took the pattern from that at Damascus, which was strictly forbidden by the divine law. See 2 Kings xvi. 10.

nowned names of old, fuch as Ofiris, (u) Ifis, (x) and Orus, (y) and their train; with monstrous shapes and forceries, abus'd the fanatick Egyptians and their priests, inducing them to seek their gods wandering in disguise in the forms of brutes, rather than human; nor did the children of Israel escape the infection, when the gold, that they had borrow'd of the Egyptians, was made into the likeness of a calf in Oreb; and Jeroboam, that rebel F 2 king

(u) Ofiris. X. An Egyptian word, i. e. a great eye; because of his vast wisdom and knowledge. A king and philosopher of Egypt, about A. M. 2500, who first taught the Egyptians husbandry, tillage, &c. for which they built him a temple at Memphis, and worshipp'd him under the form of an ox. Some think this was Mizraim their father and sounder. He is the same as Bacchus among the Greeks and Romans; and Adam, wrapt up in a fable.

(x) Iss. XI. Egypt, from the Heb. i. e. the woman. The wife of Osiris, and queen of Egypt, which were both deify'd after death. They consecrated cows, and the semales of all cattle to her. She was the same as Ceres and Cybele, viz. the earth or nature itself, and was worshipp'd every where; because they thought she had invented the use of corn, wine, &c. Some think they were the sun and the moon. She was full of dugs, to signify the benefits that men do receive from the happy instructe of the moon. From these the Israelites made their golden calf, and Jeroboam his two idols. She was a memorial of Eve. Tiberius order'd her temple at Rome to be demolish'd, and her image to be cast into the Tyber, because her priests were very lewd, as Josephus relates. Her temple at Paris was destroy'd, when Christianity prevail'd there; but her statue was preserv'd in the abby of St Germain des Pez, to the year 1514.

(y) Orus. XII. Egypt, from the Heb. i. e. light, The fon of Isis, another king of Egypt, deify'd after his death. He represented the Iun, presided over the hours, and was the god of time: Therefore in the old Egyptian language he was call'd Horns, from whence came the word hora, i. e. an hour, in the Greek, Latin, and English. The Greeks call'd him Apollo, i. e. a destroyer; because he destroy'd many things by the excessive heat of his rays, or dispers'd darkness and clouds by his

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king doubled that fin in Dan (z) and in Bethel, (a) likening Jehovah, (b) his Maker, to an ox that feeds on grass; Jehovah, who in one night, when he pass'd from Egypt, cut off both men and beasts (which were the bleating gods that they worshipp'd) with one blow.

Last came Belial, a more lewd spirit than whom did not fall from heaven, or one more gross to love vice meerly for itself; to him no temple was built, nor did any altar smoke; yet who is oftner than he at temples and altars? when priests turn Atheists, as Eli's

(z) Dan: Heb. i. e. a judge. A city in the north of Canaan, at the foot of mount Libanus, and a 104 miles from Jerusalem. It was first call'd Leshem or Lais, Heb. i e. a rouring lion; because many lions abounded thereabout. When the Danites took and demolish'd it, they called it Dan, in memory of their father, Judg. xviii. 29. And the Canaanites, Leshem-Dan. This idolatrons king plac'd the other calf there, on the other extremity of his new

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kingdom, to keep the people more attach'd to himself.

(a) Bethel; Heb. i. e. the house of God. A city in the tribe of Benjamin, eight miles north from Jerusalem. At first it was call'd Luz, Heb. i. e. a nut-tree, because many of them grew thereabout. But Jacob call'd it Bethel, in memory of God's glorious appearance to him there, Gen. xxviii. 19. In regard to that religious and ancient esteem of the place, Jeroboam erected one of his monuments of idolatry there. The prophet 780 years afterwards call'd it by way of contempt, Beth-aven, Heb. i. e. the house of iniquity or vanity, Hos. iv. 15. and Amos calls it Aven, i. e. vanity, ch. i. 5. It was call'd Bethel in the days of Abraham, Gen. xii. 8. There was an academy or school of the prophets, 2 Kings ii. 3.

(b) Jebovah. It denotes the essence of God, is the peculiar and an inessable and most mysterious name of the Deity, and can hardly be translated into any language. Ten names are ascribid to him in the Hebrew, but this is the chief and most expressive of his infinite nature, if it could be express'd. See Psalm lxxxiii. 18. A name that the Jews never pronounc'd, (lest it should be profan'd) we translate it Lord. Hippocrat. Stiles it Euormoun, the

great Mover of all things.

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Eli's (c) fons did, who fill'd the house of God with lust and violence. He reigns also in palaces, and courts, add luxurious cities; where the noise of injury, outrage, and riot, ascend above their highest towers; and when night darkens the streets, then the sons of Belial wander out, slush'd with insolence and wine; witness the streets of Sodom, (d) and that night in Gibeon, (e) when a matron was exposed to prevent a more heinous iniquity.

These were the chief in power, and in order; it would be too tedious to name the rest, though some of them were far renown'd: the gods of Greece, the descendants of Javan, (f) esteem'd as gods, tho' consess'd to be younger than heaven and earth, which they boast to be their parents. Titan,

(g) the

(c) Eli, or Heli; Heb. i. e. offering or lifting up. A judge and high-priest of Israel, about A. M. 2840. He was a good man, but too indulgent to his sons, Hophni and Phineas, which was their destruction, 1 Sam. ii. 22, 23. He judged Israel forty years, and died suddenly, being ninety-eight years old, 1 Sam. iv. 15, 18.

(d) Sodom or Sedom; Heb. i. e. a plain field. The capital of feveral cities in the plains of Jordan, which God destroyed by fire and brimstone from heaven, as a just vengeance upon their idolatry, luxury, and such wickedness as the laws of God made to be punished with the most ignominious death, Gen. xix. ‡ Obs. That plain was called Pentapolis; Gr. i. e. sive cities: because there were so many cities in it, viz. Sodom, Gomorrah, Admah, Zeboim and Zoar.

(e) Gibeah, or Gibeon; Heb. i. e. a hill. A metropolitan city of the tribe of Benjamin, fituated upon a mountain four miles from Jerusalem towards the north. The citizens were sons of Belial, most abominable and wicked wretches, without the least fear of God. This was the birth-place of Saul the first king of Israel.

(f) Javan; Heb. i. e. making sad. He was the fourth son of Japhet, and the grandson of Noah. He and his posterity first peopled that part of Greece, which was called Ionia from him. So Alexander the Great is called the king of Javan, Dan. viii. 21. See Gen. x. 2. And the Tartars call Greece, Javan from hence.

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(g) the first-born of heaven, with his brood of giants, whole birth-right was said to be seiz'd by his younger brother Saturn; (h) and he sound like measure from mightier Jove, who was his son by his sister Rhea; (i) so the usurping Jupiter reign'd.

These idols were first known in Crete, (k) and

(g) Titan; XIV. Heb. i. e. born of the earth: Because he and all these other gods were said to be born of heaven and earth.

This fable fignifies the fun.

(h) Saturn; XV. Heb. i. e. hid, Lat. i. e. a fower or full of years, i. e. old: The most ancient of all the heathen gods, the youngest son of heaven and earth, whom the poets made the grand-father of all the gods, and father of Jupiter. In the Greek, Kronos, i. e. the god of time. Titan was his elder brother; therefore Milton here calls him, younger Saturn, and in another place, old Saturn, because he was the god of time; which was the oldest of them all. Saturn was a wise prince, but unfortunate; for his son Jupiter expelled him the kingdom of Crete; from whence he fled into Italy, and taught those people husbandry; plowing, sowing and the using of the scythe. Saturn is Adam, who hid himself from God, Gen. iii. 8. or Noah, who was the father of men, the inventor of husbandry; wine, architecture, navigation, &c.

(i) Rhed; XVI. Gr. i, e. flowing. The daughter of heaven and earth, the wife and fifter of Saturn, and mother of Jupiter: She is called also Sylvia and Ilia. This fable represents Eve and the earth, which floweth with the abundance of all good things, for the use and comfort of mankind. For the old Heathens worthipped and feared things according as they were good and useful, or terrible to themselves, as the sun, moon, crocodile; and some adored the devil, that he might not destroy them; which the wild

Americans do still.

(k) Crete; Heb. i. e. an archer: Because these people were excellent archers. At first it was called Curete from the Curetes, Gr. i. e. shorn; because they cut off all the hair of their heads; they came from Palestine. The Greeks called it Hekatompolis, i. e. the island with 100 cities. It is one of the largest islands in the Mediterranean sea, in the mouth of the Archipelago, between Greece and Africa, 240 miles from east to west, 80 from south to north; about 600 miles in compass; and about 600 miles from Jerusalem to the west, 600 from Constantinople, and 300 miles from Cyprus. It is now called Candia, i. e. an intrench-

ment,

Ida, (1) and thence upon the top of Olympus, (m) cover'd with snow; they rul'd the middle air, which was their highest heaven; or on the cliff of Delphos, (n) or in Dodona, (o) where oracles were;

or

ment, from the chief town, built by the Saracens, A. D. 825. The Venetians bought it from the marquis of Montserrat, A. D. 1204. But the Turks took it from them, A. D. 1669. There Jupiter is said to be both born, brought up and buried. The old Cretians were famous for lying. See Titus 1. 12. which St. Paul quoted from Epimenides.

(1) Ida; Lat from the Gr. i. e. a prospect: Because upon it one had a fair view of the whole island of Crete, the adjacent countries and seas. A famous mountain in that island, where Jupiter was nursed in a cave. It is now called Psilorini, Gr. i. e. the little hill: And from it Jupiter is called Idaus by

the old poets.

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(m) Olympus; Lat. from the Gr. i. e. all shining, clear and serene. It is the name of several mountains; but here, of that between Thessaly and Macedon: So high, that no clouds or darkness appeared upon it, and was covered with snow; therefore it is called cold: The poets used it for heaven; and said that Jupiter reigned there, therefore he is called Jupiter Olympius. Anaxagoras found it but one mile and a quarter in perpendicular height, as Plutarch relates. It extends from east to west, and the top of it extended a great length all of a height; yet some part of the Alps is much higher, clouds are seen sometimes upon it, meither is it always covered with snow, as the ancients reported.

because Apollo and Bacchus, both sons of Jupiter, were worshipped there. Or from Diephos, the sounder of it. It was very ancient, and slourished roo years before the Trojan war; the sirst, most magnisseent and richest of all the oracles of Apollo, and of all the other gods. An ancient city in Bæotia, at the soot of sarnassus, built upon a steep rock, without any other walls; now Delpho. There was a magnisseent and samous temple and oracle of Apollo, whether all nations resorted for answers in all dubious stairs; and enriched with the most valuable gifts; therefore he was called Apollo Delphius. It had its original from a slock of tats, that resorted there, and from an enthusiastical girl. In it was kept a perpetual sire; which custom they borrowed from sostes.

(a) Dodona; Lat. from the Gr. i. e. founding day and night:

Ur,

or were dispers'd through Greece, with all those who with old Saturn sled over the Adriatic (p) sea into the west, and roam'd over the kingdoms and islands of the earth.

CHAP. III.

Satan, though sensible of the diminution of his glory, directs his speech to the fallen angels, and comforts them with hope yet of regaining heaven. Then tells them of a new world, and a new kind of creature to be created, according to an ancient prophecy, or report in heaven; and threatens the Deity: Which the rebellious angels all assent to.

A LL these and many more appear'd in multitudes, but with down-cast eyes, and full of shame; yet not so but that there appear'd such looks, wherein some glimpse of joy faintly was seen; to have sound their chief captain not in despair, and to have sound themselves not utterly annihilated; which was alike evident from his doubtful countenance: But Satan soon recollecting his usual pride, with lofty words, which had a resemblance of worth but not the reality, gently rais'd the r

Or because it was built by Dodon the son of Javan, and grandson of Japhet, the captain of a colony, which first inhabited that part of Epirus, Gen. 10. 4. A samous and ancient town in Chaonia, on the west side of Epirus; samous for the vocal forest and oracle of Jupiter, where the oaks consecrated to him, gave answers; from thence he was called Dodoneus. Hesiod says, it was the most ancient of all the oracles of Greece.

(p) The Adriatic sea, now, the gulf of Venice or Illyria; which separates Greece and Illyricum from Italy. Saturn, passed over it when he sted into Italy; where he propagated the Phanician and Gracian idolatry, arts and sciences; for which he was entertained by Janus the king of it, and deisted after his death. These institutions made men so happy, that the poets called that time, the golden age. Saturn is Adam; and that age, the state of innocence, before his fall.

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their fainting courage, and for a little time put off their fears. Then immediately he commanded, that at the warlike found of loud trumpets, and of clarions, his mighty standard should be set up: Azazel, (4) a powerful cherub, claim'd that proud honour as his right; who forthwith from the glittering staff spread out the imperial ensign; which lifted up high, shone like a comet streaming to and fro in the wind, adorn'd with rich workmanship and golden luftre, being feraphic trophies and arms; mean time the warlike mufic of Satan, was blowing with fuch founds as ftir up to battle; at which the whole army fent up a fhout that shook hell, and pierc'd farther to the great space. In a moment ten thousand banners were seen to rise thro' the gloom into the air, waving with colours fuch as are feen in the fun at his rifing; and with them were lifted up a vast number of spears, and helmets, and shields, joined together in order of battle, of extreme great depth. Soon after they begin to move in exact order, not unlike the Greeks to the found of flutes and pipes, fuch as rais'd the spirits of the heroes (r) of old to noblest heights, and breath'd deliberate, firm, and unmov'd valour, inflead of rage, with less dread of death, than of flight, or cowardice: Nor did fuch music want power to mitigate and affwage, with folemn and grave founds, troubled thoughts; and to drive away

(q) Azazel, or Gnazazel; Heb. i. e. a goat going away, or fent away. The scape goat, which bore all the fins of the people into the wilderness, and died there, Levit. xvi. 7. A type of Christ. But others take it for a devil, therefore Milton very properly makes him to be Satan's standard-bearer in chief.

(r) Herces; Lat. Gr. i. e. great and illustrious men, renowned for their valour, wisdom or virtuous deeds; for which they were deified and highly celebrated after death: As Jason,

Achilles, Hercules, dec.

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way anguish, doubts, fears, pain, or forrow, from

the minds of mortals or immortals.

Thus they, united with all their force, and fix'd in thought, march'd on in filence, to foft pipes, that in fome measure eas'd their painful steps over the burnt soil: And now they stand advanc'd in sight, a terrible front, dreadful in length, and in dazzling armour, after the manner of old warriors, with spear and shield, waiting what commands their mighty chief had to give out; he casts his experienced eye thro' the armed siles, and cross the whole battalion, by which means he observed their due order, their countenances, and statures, shewing them like gods; at last he numbers them.

And now his heart swells with pride, and valuing himself upon his strength, he glories; for never since did ever any created man meet such force, not in the most numerous and powerful armies, which if nam'd with these, could only deserve to be compar'd to a small people in India, known to us by the name of pigmies; tho' all the brood of giants that are said to have made war against the gods, were join'd with the race of heroes, who fought at Thebes (s) and Troy, (t) with auxiliary

(t) Troy, Ilium, Ilion and Ilios, Lat. from the Gr. from Illus the fourth king of Troy, who enlarged it, and gave it that name. It is called also Troy, from Tros, the second king; founded by Erythonius, about A. M. 2574. The city of Troy

⁽s) Thebes, Lat. Gr. from the Phæn. i. e. dirt or mud; because it was covered with water, snow and dirt in the winter time. A famous city of Bæotia in Greece, built by Cadmus, or at least the citadel of it, which was called Cadmæa, from him. There Cadmus with his heroes fought: There also Estocles and Polynices, sons of Oedipus, sought one against another; and there Hercules the giant was born who slew the Centaurs, the Nemæan lion, the monster Hydra, and the wild boar of Erymanthus, near Thebes, &c.

deities mix'd on each fide; and what makes a great noise in fable or romance, of king Arthur (u) attended by British (x) knights, and all those who since that, either Christian or insidel, have distinguish'd themselves at jousts (y) and tournaments, in Aspramont (z) or Montalban, (a) Damascus,

in Phrygia, in the Leffer Asia, three miles from the Ægean sea, upon the river Xanthus, near mount Ida. What heroes sought there on both sides, while the Greeks besieged it ten years, and then raz'd it, 432 years before the building of Rome, is well known to all, who have read Homer, Virgil, Ovid and other poets.

(u) King Arthur, Brit. i. e. a strong man, king Arthur was crowned, A. D. 516 and was a famous hero in old British history. They say, he fought 12 battles with the Saxons, with vast valour and success. He combated also with many foreign knights and champions, died in the 90th year of his age, and 34th year of his reign.

(x) British of Britain, Heb. and Phan. i. e. the land of tin: or Brit. i. e. painted, because the old Phanicians dug tin out of Cornwall, &c. and the old Britons painted themselves with woad, &c. to make themselves appear more terrible in war as the Picts in Scotland, and the wild Americans do to this day.

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(y) Joufis, which was a very ancient diversion, when the combatants mounted on horseback, armed, adorned with feathers and lances in their hands, run at one another a full gallop, one on one side, and the other on the other side of a low rail. This fort of exercise (called jousts and tournaments in the old French) was first introduced into Germany, at Magdeburg, A. D. 835, by Henry called the Fowler, a Saxon prince, who was elected emperor of Germany, some time after Charles the Great, by Manuel Compenus, emperor of Constantinople, about A. D. 1114, by K. Henry IV. in Smithsield, before the English nobility, A. D. 1409. But was used among the old Saxons, as a trial of manhood and innocence; and called by them kamp-sight, now by us a duel and cambat. Lat. Fr. i. e. a fight between two men.

(z) Aspramont; Lat. i. e. a rough, rocky mountain; a feigned name in old romances,

(a) Montalban; Lat. i. e. a white mountain. A monatain distant 12 miles from Rome in Italy; whereon the decisive combat was fought between the three Horatii on the side of the Romans, and the three Curiatii, on that of the Albans, Some

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mascus, (b) or Morocco, (c) or Trebisond; (d) or those who were fent from the shores of Afric, (e) when

take it also for Montaubain, in France, and others, for a seigned name in romances,

(b) Damascus; for therein it is faid that Cain and Abel the

first heroes fought for life and death, Gen. iv. 8,

(c) Morocco; Heb. i. e. west, or Arab. i. e. a government, Gr. i. e. black; because it is west from Canaan, and the people The Romans called it Mauritania, i. e. the country of the Mauri, whom we call Moors and Blacks. A large, pleafant and fruitful kingdom in Africa, upon the Atlantic ocean. It is 300 miles long, and 180 miles broad; and is divided into feven provinces. Morocco is very large and was the capital city of it; but now Fez enjoys the honour. This country contains many Roman antiquities still. Here king Juba acted the heroe with Pompey, Curio, Scipio, Cæfar, &c.

(d) Trebifond, or Trabifond; by the Greeks, Trapeza, i.e. a four-footed stool, because it resembles that. The capital city of Cappadocia, and the feat of a Turkish governour, near the Euxine fea. This country is faid to have been the land of the Amazons, afterward the feat of the Parthian empire. Alexis Comnennus founded this empire, when the Turks took Constantinople from him, A. D. 1204. Muhammed the Great took it from the Greeks, A. D. 1461. fo it has continued in their possession.

The Greeks now call it Romania, through a mistake.

(e) Afric, for African, from Africa, Arab. i. e. an ear of corn, because it is very fruitful in corn in the vallies; or from Ifriski or Ifriskish, an Arabian prince. The Tartars and Indians call it Magrib and Al-Grib, i. e. the west, on account of its situation in respect to them. Its ancient names were Olympia, Oceana, Eschatia, Coryphe, Hesperia, Æria, Ortygia, Ammonia, Æthiopia, Ophiusa, Cephenia, Cyrene, Lybia. Africa is the largest peninsula in this part of the world, encompass'd with the sea, except the isthmus of Suez, which is 18 leagues or 64 miles long. It is one of the four grand parts of the earth, larger than Europe, much less than Alia, extending from N. to S. about 4800 miles, and from E. to W. 4800 miles. It lies almost under the torrid zone, is excessively hot, barren and fandy, very imperfeetly known to the ancients, who thought it was not habitable, and even to us this day, in the inland regions. It was peopled by the posterity of Ham; who bear his curse to this day, for they have been always flaves to other nations, Gen, ix. 26. Chri-(fianity

when the powers of (f) Charlemain, fell by Fontarabia. (g) Thus far were these beyond the comparison of any mortal valour, yet they observed
their dread commander; he, in shape and gesture
proudly eminent, stood like a tower; for his form
had not lost all her first brightness, nor did he appear less than an archangel ruin'd, and a great
excess of glory obscur'd: As when the sun newly
sisen looks thro' the misty air, which hinders his
beams from piercing through; or when from behind

stianity sourish'd there in the first ages, Tertullian, St Augustin, St Cyprian, were glorious lights therein; but alas! now they are almost all Heathens and Muhammedans. Christianity was weakned by the invasion of the Goths and Saracens, and lastly of the

Muhammedans, A. D. 722.

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(f) Charlemain; Fr. i. e. Charles the Great. In the Teut. and Sax, it fignifies ftrong, flout, valiant. A mighty hero, a valiant and pious prince, born A. D. 742. He was king of France, and made emperor of Germany, A. D. 800. Crown'd at Rome by Pope Leo III. with the title of Cæsar Augustus and the two-headed eagle, to make the Roman and German empire, which he posses'd in great part. A victorious, learned, liberal, just and pious prince; therefore he was dignify'd with the title of most Christian king, which the French kings have enjoy'd ever since. He died peaceably at Aix la Chapelle, Jan. 28, A. D. 814, of his age 72, reign 45, and was buried there. Frederick I. took his body out of the sepulchre, out of which were taken a great number of reliques and rarities, which he had collected in his lifetime; but not like the riches found in king David's.

(g) Fontarabia; Span, from the Lat. i. e. a rapid fiream. A very strong fort and city on the frontiers of Spain in Biscay, on the mouth of the river Ridossa, near St Sebastian, and well fortify'd on the borders of France, which hath frequently besieg'd it, but in vain. ‡ Obs. This expedition and fall of Charles the Great, with his nobles at Fontarabia, related by Mr John Turpin, is entirely false and fabulous. But poets do not regard exactness of history nor chronology, provided a siction may help them out, and please their readers. For Æneas was 300 years after queen Dido, tho' Virgil makes them contemporary, as St Austin proves in his book of the city of God, and G. Hornius in his Arca Noæ

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hind the moon in dim eclipse, he sheds a bad influence on half the nations, and perplexes monarchs with fear of change; fo darkened was the archangel, yet he shone above them all, but deep scars of thunder had mark'd his face, and care was visible on his faded cheeks, but under brows of dauntless courage and confiderate pride, that watch'd for revenge. His eye was cruel, but cast signs of remorfe and compassion, to behold his companions, or rather those who had follow'd him in his crime, (whom he had beheld far otherwise once in bliss) condemn'd now to have their lot in pain for ever; millions of spirits for his fault depriv'd of heaven, and for his apoftacy flung from eternal fplendors; yet how faithful they stood, tho' their glory was wither'd! As when lightning hath fcorch'd the oaks, though their tops be fing'd and bare, their stately trunks still stand upon the blasted heath. Satan now prepares to fpeak, whereon they bend their doubled ranks from wing to wing, and fo half enclose him about with all his peers. They all kept mute, thro' attention; and thrice he attempted to speak, and as many times, in spite of all his fcorn, tears, fuch as angels may be faid to weep, burst forth; but at last, mixing his words with a great many fighs, he faid:

Ye numbers of immortal spirits! powers, matchless except with the Almighty! and even that strife was not inglorious, though the event was fatal, as this place testifies, and this sad change, hateful to utter; but what power of mind, foreseeing or foretelling from the depth of past or present knowledge, could have fear'd how such united force of so many gods, and such as stood like these, could ever be deseated? For who can yet believe, though after some loss, that all these powerful legions, whose expulsion 1,

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expulsion hath almost empty'd heaven, shall fail to ascend up thither again, by the power of their own strength, and again take possession of their native feat? Bear witness against me, all the host of heaven, if different counsels, or any danger shunn'd by me, have loft our hopes: But he who reigns now the monarch in heaven, 'till then fat on his throne, as one fecure, upheld by old repute, by custom, or confent, and his royalty and state put forth at full; but always conceal'd his strength, which encourag'd us in our attempt, and occasion'd our fall. Henceforward we know his might and our own, fo as neither to provoke him to new war, or very much to fear war, being provok'd. Our better part remains, we are still able by close defign, by fraud, or guile, to bring to pass what we could not effect by force; fo that he at length may come to learn from us, that he who overcomes by force, has overcome but half his foe. Time may produce new worlds, of which there went a common report in heaven, that before it was long he intended to create one, and therein fix a generation, whom his choice regard should favour equal with the angels in heaven: Thither, if it be but to pry, shall perhaps be our first fally; thither, or elsewhere, for this infernal pit shall never hold celestial spirits in slavery, nor the abyss cover us long under darkness: But a full council, and a good deliberation among us, must bring these thoughts to perfection: Peace is despair'd of, for who can think of fubmitting? War then, either proclaimed or defign'd, must be resolv'd on.

Satan finish'd his speech, and in approbation of his words were drawn millions of slaming swords, from the thighs of mighty cherubim. The sudden blaze made a light in hell: They rag'd highly

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against the Highest, and grasping their sounding shields siercely in their arms, beat an alarm for war, hurling them with desiance towards heaven.

C H A P. IV.

The affociates of Satan build Pandemonium, and the infernal peers fit there in council.

top rolling smoke and sire proceeded; the other parts of it sirm, and the surface of it shone with a bright gloss; (an undoubted sign that in it was contain'd mineral ore, ripen'd by sulphur) thither, with speed, repair'd a multitude of the devils; just as bands of pioneers (h) march before a royal camp, arm'd with spades and pickaxes, to trench a field or cast a rampart. Mammon (i) led them on; he was the vilest and darkest spirit that fell from heaven, for even in heaven his looks and thoughts were always inclin'd downward, admiring more the riches of heaven's pavement, (k) which

(b) Pioneers or Pioniers; Fr. a milit. T. labourers going before an army, to dig up trenches, to level ways, undermine

castles, &c.

(i) Mammon; Phen. Carthag. from the Heb. i. e. riches. The god of plenty and wealth among the Phænicians, Hebrews, &c. The Pluto of the Greeks and Romans. He is beautifully painted here, and his name is repeated, to add the greater force to the fense.

(k) Pavement; Ital. Sp. Lat. i. e. beaten or trod on; a paved floor, a causeway, a ground-room in a house. Here, the floor of heaven, represented by St. John to be paved with pure gold, which Mammon lik'd best. See Revel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnish'd with all manner of precious stones. The first foundation was jasper, the second a saphire, the third a chalcedony, the fourth an emerald. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth

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which was pure gold, than any thing spiritual, or belonging to God, or to be enjoy'd in beatific vifion: First taught by his suggestion, Man also examin'd, and with wicked hands rifled the bowels of the earth, to find out gold and other riches, which had better have lain there still. The crew of Mammon had foon open'd into the mountain a large paffage, and digg'd out gold; (let no-body admire that riches grew in hell, fince that foil may best fuit with the root of all evil) and here let those who boast in mortal things, and talk with wonder about Babel (1) Babylon, and the pyramids of Egypt, (m) learn how their greatest pieces of architecture, built for fame with strength and art, are eafily outdone by reprobate spirits; who can perform in one hour, what they in an age, with continual labour and innumerable hands, scarcely can.

A fecond multitude, not far off on the plain, in many pits, that underneath them had streams of melted fire issuing from the lake, with wonderful art produc'd the massy ore, separating each kind, and scumming the dross. A third party, at the same time, form'd within the ground various moulds, and by a strange conveyance from the boiling pits,

H fill'd

a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

(1) Babel; Heb. i. e. confusion; because god there consounded the language of those impious builders of that tower, Gen. xi. 1. 10. From thence comes babble, i. e. to speak nonsence, or words

that are not understood by other men.

(m) The walls of Babylon, and the pyramids of Egypt near Memphis, which are two of the feven wonders of the world; lasting and mighty monuments of human art and power; but in nothing comparable to those of the fallen angels, as it appears from their infernal hall in hell.

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fill'd every hollow place; as in an organ (n) from one blast of wind, the sound-board breathes to a great many rows of pikes. Presently a very large and mighty building rose out of the earth, like an exhalation, at the sound of pleasant symphomies and sweet voices: It was built like a temple, where pilasters (o) were set round, and Doric (p) pillars of verlaid with golden architrave: (q) The roof was fretted (r) gold, nor was there any want of cornice, (s) or freeze, (t) engrav'd with bossy (u) or naments

(n) Organ; Lat. from the Gr. i. e. the instrument. A mufic. T. a musical instrument; so call'd, because it is esteem'd the chiefest and principal of all musical instruments: In Heb. the name of it signifies lovely and delightful. It was one of the first in the world, invented by Tubal, Gen. iv. 21. and very much used by the ancients, Job. xxi. 12. Psalm cl. 4.

(o) Pilasters; Fr. Ital. from the Lat. i. e. little pillars. A term of archit. A kind of square pillar made to jut out of the

wall of any curious fabrick.

(p) Dorie; Fr. Lat. Gr. i. e. of or belonging to the Dores. A term of archit. It is one of the five orders of architecture, from Dorus king of the Dorians in Achaia, who built a magnificent temple to Juno at Argl, which was the first model of this order.

(4) Architrave; Fr. Gr. i. e. the chief hedd of a pillar. A term of archit. It is a moulding next above the chapiter or head of

a column or pillar.

(r) Frested; Ital. Fr. from the Lat. a term of archit. An ornament of two lists interwoven and at an equal distance, with several breaks and indentures, i. e. all this workmanship was of pure solid gold.

(s) Cornice or Cornish; Fr. Lat. from the Gr. a born. A term of archit. It is the third or highest part of the freeze, extending

out like an horn or point in building.

(t) Freeze or frieze; Fr. i. e. a ruff or fringe. A term of archit. It is the round and broad band of a pillar, between the architrave and the cornice.

(u) Boffy; Fr. belonging to a boss, i. e. a knob or stub swel-

ling out. Another term of architecture.

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naments: Babylon (x) nor Grand Cairo (y) never equall'd in all their glory tuch magnificence, tho to enshrine Belus (z) or Serapis, (a) which were their

(x) Babylon; Heb. from Babel, i. e. confusion. A very noble ancient city in Chaldea, upon a vast plain, built near the old tower upon the Euphrates: It was founded by Nimrod before the separation and confusion of languages, Gen. x. 10. therefore that country is called the land of Nimrod, Micah v. 6. But was angmented, beautified, and fortified by Ninus, Semiramis, Nebuchadnezzar, &c. and that's the reason why several historians ascribe the foundation of it to different princes. It was the metropolis of Affyria, 'till Seleucia eclips'd the glory of it, and the first feat of monarchy in the world. The walls of it were 60 miles in circuit, 50 cubits high, and 87 foot thick, fo that feveral coaches might pass upon them, and esteemed one of the seven wonders of the world. This was the oldest, largest, most magnificent, and famous city upon earth, 'till it was ruin'd by Cyrus, Darius, Seleucus, Orodes, and Alexander the Great; he took it, found immense treasures therein, staid a whole year, and dy'd there. It is above 40 miles fouth-east from Bagdat, which is upon the Tygris, and is often miftaken for the old Babylon; and about 680. miles from Jerusalem eastward. It hath been ruinous heaps, and dens of wild favage beafts, serpents, and other venomous creatures, for many ages past, so that travellers dare not approach it, as Jeremiah and other prophets foretold; because of the idolatry, cruelty, oppression, pride, and other heinous crimes of its inhabitants.

(y) Grand Cairo, Aleairo, or Alcahera; Arab. i. e. victorious or triumphant; because Muazzus founded it in the ascendant of Mars, who conquers the world. Others from Al, the, and Ker, city, i. e. the city by way of eminence. The French call it Grand Cairo, i. e. the great city. It is the chief city of Egypt now, built out of the ruins of the old Memphis, on the east-side of the Nile, but Memphis stood on the west-side and a little below it, above the first division of that river. Old Cairo was upon the bank of the river, but new Cairo is about three miles from it.

(z) Belus; Heb. i. e. lord. The fon of Nimrod, the second king of Babylon, and the first man that was deify'd after death. He began to reign A. M. 1879, and died A. M. 1914.

(a) Serapis; Heb. i. e. a prince or ox. The same as Apis, in the old Egyptian language, from Ab, Heb. i. e. a sather: For Losenh

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their gods; or whether it were feats for their kings, when Egypt strove with Affyria (b) in wealth, fuperfluity, and luxury. The infernal palace which the devils had built, was of a pompous height, and presently the doors opening their brazen folds, discover'd within many rows of shining lamps and blazing lights, fed with Naphtha (c) and Afphaltus, (d) which from the arched roof hung over the fmooth pavement; they were hung by fubtle magic, and fent forth a light as from a sky. The hasty multitude enter'd admiring; fome prais'd the work, and fome the architect; his art was known in heaven, by many a high tower, where dignify'd spirits held their refidence, and fat as princes; whom God had exalted to fuch power, and given to rule the bright

Joseph said, I am a father to Pharaoh, Gen. xlv. 8. An ancient king and god of Egypt, thought to be Joseph in sable; being represented with the figure of an ox, with the sun and moon, and a youth with a bushel and a cup. All this agrees exactly to the character and station of that worthy deliverer of their nation, and provident statesman. Herodot. lib. 3. c. 28. Diodor. Sicul. 2.

(b) Asyria; Heb. i. e. blessed, from Assur the son of Sem, Gen. x. 11, 12. A large and sertile country in Asia, joining to Chaldea, Mesopotamia, Armenia, &c. where the first grand monarchy was founded about 115 years after the slood, and continued for 1300 or 1400 years. Then it fell into the hands of the Babylonians, Ninevites, Medes, Persians, Greeks, Romans, and now of the Turks successively.

(c) Naphtha or Naptha; Lat. Gr. from the Chald. i. e. dropping; a kind of fat, chalky, and bituminous clay, of a dark colour, that takes fire fooner than brimstone; it will draw fire to it from afar, and is not soon quenched. Famous springs of it are at Baku in Persia; they use it instead of lamp-oil, and in their fire-works.

It yields a great revenue to the emperor of Persia.

(d) Asphaltus; Lat. Gr. i. e. unextinguishable. A kind of fat burning clay, like pitch, found in pits, and abounding near Sodom and Babylon. It was used instead of mortar, in building the tower and walls of Babylon, Gen. xi. 3. From thence the lake of Sodom is called Asphaltites.

bright orders, each in his facred hierarchy. (e) Nor was he without a name or adoration in ancient Greece; (f) and in Italy men call'd him Mulciber (g), and feign'd how he fell from heaven, thrown down by angry Jove, quite over the bounds of heaven; that he fell from morning to noon, and from noon to evening, a whole summer's day, and as the sun set dropt directly down like a falling star (b) upon Lemnos. (i) Thus they erroneously relate

(e) Hierarchy; Fr. Lat. from the Gr. i. e. a facred government. A theolog. term. Here, the most glorious government of the holy angels in heaven. It consists, as some say, of nine orders, which are divided into the highest, middle, and lowest, viz.

1. Seraphims, cherubims, and thrones. 2. Dominions, principalities, and powers. 3. Virtues, angels, and arch-angels. The holy scriptures, especially St Paul, Coloss. i. 16. mention those degrees of holy angels: But Dionysius the Areopagite, and the schoolmen explain and rank them as distinctly as if they had been in heaven and seen them. And doubtless there is as much variety in the angels, as there is among men, animals, plants, and slowers, whereof there are not two of a kind, in every respect alike; which is a lively demonstration of the infinite wisdom and power of the Maker.

(f) Greece, Lat. from the Gr. from Græcus, fon of Cecrops, who was one of the first kings of it. An ancient and noble country in Europe, upon the Mediterranean and Ægean seas and highly

celebrated in history.

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(g) Muleiber; Lat. i. e. A melter or foftener of iron. Vulcan, Jupiter's fon and founder, and god of the fmiths. Vulcan is Tubal-Cain, Gen. iv. 22. His falling from heaven is nothing elfe, than the history of the fallen angels, drest up in a poetical fable, which they had by long tradition from Noah, Moses, &c. and from thence it spread over all the world. Vulcan was a famous master smith of Lemnos. But here, he is taken for some grand devil, whom Milton seigns to be the architect, or head-workman of the infernal palace.

(b) Falling-Star; Sax. Gr. a philosoph. T. It is a fiery meteor, gendered in the air, which appears like a sky-rocket, and flieth about; but when the sulphureous spirits of it are consumed, it falleth, flashing like a real star; therefore the vulgar fancy it to

be one, which is really impossible in nature.

(i) Lemnos; Lat. Gr. i. e. well-fixed and abiding. A large island

relate it, for he fell long before with these rebellious angels; nor was it of any advantage to him now, that he had built many towers in heaven, neither did he escape by all his engines and contrivances, but was sent headlong, with all his asso-

ciates, to build in hell.

In the mean time some of the fallen angels, by command of Satan, and with the found of trumpets, with majestic formality, proclaim throughout all the hoft, a folemn council to be held at Pandæmonium, (k) the high capital of Satan and his peers. Their fummons call'd those, who either by place or choice were the worthieft from every band; they came attended with hundreds and with thoufands; all the entrances were crowded, the gates and wide porches, but chiefly the spacious hall, (though it was for largeness like a field, where champions are accustom'd to ride in arm'd, and defy their enemy to push with the lance, or to mortal combat) for the hall was full, both on the ground and in the air, which was crowded with ruftling wings: As bees in the fpring-time pour forth their numerous young in fwarms about the

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island in the Archipelago, fix hundred miles round, opposite to mount Athos, dedicated to Vulcan; because in his fall, the poets say, he pitched there, continued in it, wrought at the trade, and made Jupiter's darts. Here he had a temple, and was adored as a god. The fire that breaks out of a scorched mountain, that burns up the ground, so that no grass nor plant grows up to perfection, but withereth, and makes a hideous noise thereabout, gave birth to this sable. It is now called Stalimine corruptly by the Turks.

(k) Pandamonium; Milt. from the Gr. i. e. All-devils-ball. The infernal court or palace of all the dæmons or devils. ‡ Obs. Milton's pregnant imagination, wit, elocution, and learning, in the composition and description of this court, hath far out-done Ovid in his description of the palace of the sun, and of all other ancient poets; so that nothing extant among them comes up to this.

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hive, who fly to and fro among fresh dews, and among fresh slowers, by the sides of their hive, which is new rubb'd with baulm, and is as the suburb of their straw-built city, where they expatiate and confer about their state and labour; So thick those miserable angels crowded about the palace, but were streighten'd for room, till the signal was given; when there happen'd a miracle; for they who but a little while since seem'd to exceed the biggest giants, (1) now throng'd without number, less than the smallest dwarfs, (m) and in very little compass; small as pigmies, (n) who live beyond the mountains of India; or than fairy (o) elves

(1) Giants; Lat. Gr. i. e. earth-born; because the poets feign'd they were the sons of Titan and the earth, after the deluge, who made war with the gods. Men of extraordinary stature. That there were such before the flood and since, is evident, from Gen. vi. 4. Num. xiii. 33. Deut. iii. 11. from ancient history, and from modern experience; for most huge bones of men have been sound in divers places, Goliath was six cubits and a span, 1 Sam. xvii, 4. i. e. somewhat above 11 feet English; besides many other instances.

(m) Dwarfs; Sax. Dut. Teut. i. e. crooked, bunched; perfons of a most low stature, little and small people. Such are the

Laplanders, and some little men and women in all places.

(n) Pigmies) Gr. from the Heb. Gomed, i. e. a cubit, or palm of the hand; because they did not exceed a cubit or a foot and a half at most in height. A little people said to live on the mountains of India or Africa, who had children at 5 years of age, died about eight, that hid themselves in caves for sear of the cranes, which swallow'd them up whole, and had every thing in proportion to their stature and length of days. Some think they were a sort of apes or chimpanzees, and not human creatures; others sancy the pigmies dwelt in Lapland, because the Laplanders, are all of a low stature: The Musketoe Indians do not exceed sour feet at most, and many of them are much shorter. See Cockburn's journey, p. 240.

(0) Fairy; Sax. O. E. from the Gr. Of fairies or little devils, which haunt the woods like fatyrs; feign'd to go about dancing in

the woods, in great companies in the night-time: Devils.

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elves, (p) whose midnight dancings by the fide of a fountain or forest, some belated peasant sees, or at least dreams so; while the moon shining bright, wheels her course nearer to the earth; they seeming to him intent on their mirth and dancing, charm his ear with pleasant music, and his heart beats at once with joy and with fear. Thus thefe spirits being incorporeal, reduc'd their immense shapes to forms that were exceeding fmall, and were at large, though still without number, amidst the hall of that infernal court; but far within, like themselves, and in their own proper shapes, sat in privacy and fecret council the chiefs of the feraphim and cherubim, more than a thousand demigods, (q) upon feats of gold. The council was complete and full, when after a short silence, and the fummons being read, the grand confultation began. (r)

and fantastical spirits, haunting the woods and desolate places, of

whom old women tell strange fables.

(q) Demi-gods; Sax. Lat. Semones, q. Semi-homines, i. e. half-men or inferior gods among the Romans, i. e. half-gods. † Obs. Among the heathers the fun was the supreme God, their first and chief worship was paid to him and other heavenly orbs, because they were so beneficial to them. But as men degenerated, they deisied and adored dæmons, or their mightiest kings and heroes after death, with an inferior veneration, such as Belus, Hereules, Saturn, Ceres, &c. These they called demi-gods. Here, the chiefs or captains among the fallen angels, met in this infernal council.

(r) This book contains more of the Hebrew, Arabic, Phonician, and other oriental languages; more antiquity, history, both divine and human, mythology or fables of the poets; more ancient geography, &c. than any of the following books: Although the whole poem is filled with more learning of every fort, than is contain'd in any one volume extant; in the most sublime, elegant, well connected and short compass. The characters and speeches of the devils are wonderful and astonishing, most proper and masterly. But his description of the Pandæmonium transands all human learning.

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SECOND BOOK

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PARADISE LOST.

The ARGUMENT.

HE consultation begun, Satan debates whether another battle be to be bazarded for the recovery of heaven: Some advise it, others diffuade. A third proposal is preferr'd, mention'd before by Satan, to fearch the truth of that prophecy or tradition in beaven, concerning another world, and another kind of creature, equal or not much inferiour to themselves, about this time to be created. Their doubt who shall be fent on this difficult fearch. Satan, their chief undertakes the voyage alone; is bonour'd and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time 'till Satan return. He passes on his journey to hell gates, finds them shut, and who fat there to guard them; by whom at length they are open'd, and discover to bim the great gulf between bell and beaven: With what difficulty be passes through, directed by Chaos, the power of that place, to the fight of this new world which he fought.

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The consultation begun, Satan debates concerning another battle, in order to recover heaven: Proposes to search the truth of that prophecy in heaven, concerning another world and new creature. Their doubt who shall be sent on this difficult search. Satan their chief undertakes alone the difficult task; is honour'd and applauded.

SATAN fat high exalted on a throne of royal ftate, which by far outshone the wealth of Ormus, (a) or of India, (b) or where the sumptu-

ous

(a) Ormus, Ormuz, or Hormus; from Armuza, a town of Carmanica in Persia near it, Pers. i. e. crasty. It was first call'd Orgis then Geru. A rocky island in the mouth of the Persian gulph, 12 miles from the pearest shore of Persia, 15 miles round, producing nothing but some wood and salt, and hath not a drop of fresh water in it. It was formerly a kingdom, and had a large territory in Kirman. The Portuguese took it, A. D. 1501, built a strong city and castle upon it: Then it became the glory of islands, and one of the richest upon earth, from their vast traffic with India, Persia, Arabia, &c. But through their avarice and pride, Shah Abbas, king of Persia, i. e. king and father, assisted with the English, took it from them, with the loss of seven millions of money and much blood, April 25, A. D. 1622. They razed it and transferr'd all the trade of it to Gomron, and four cantons were carry'd from thence to Ispahan; now it is a very poor place.

(b) India; from the great river Indus, call'd Scind by the natives, Tartars, and others, which divides it from Persia on the west; or from Hadoran the 5th son of Joktan, who sirst peopled it, Gen. x. 27. Therefore in scripture it is called Hodu, Havilah, and Chus, i. e. beautiful and worthy of praise; because it is an exceeding sine rich country: By the Arabs, Hind; by the natives, Persians, &c. Hindostan, i. e. the country of the blacks, or swarthy people; but by us, the empire of the great Mogul, and the East Indies. It is the largest (except China) and the richest empire upon earth, about 1680 miles in length, and 1690 miles in breadth. It lies between China on the east, and Persia to the west, and upon the Indian ocean, and contains 37 kingdoms besides

ous east yields to her kings rich pearls and gold: He was by merit rais'd to that bad dignity, and from despair thus high lifted up beyond hope, afpires higher still, ambitious to carry on a vain war against God, and not yet enough taught by events, in this manner express'd his proud thoughts and

imaginations.

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Ye powers and other inhabitants of heaven! for fuch you still by right are call'd, fince no deep can hold within its gulph immortal vigour, tho' it may be oppress'd and fallen: Therefore I give not heaven for loft; celeftial virtues rifing from this descent, will appear more glorious and more terrible, than from no fall, and have a certainty in themselves to prevent their fearing any fecond. Though my just right, the fix'd laws of heaven, and next your free choice did first create me your leader, with whatever hath been atchiev'd of merit, either in council or in battle; yet this loss (so far at least recover'd) hath establish'd me much more, in a fafe and unenvy'd throne, yielded me with full confent. happier

besides innumerable islands. ‡ OBS. India was always esteemed the richest part of the world, in gold, silver, jewels, spices, &c. and we have a fignal proof of it lately, in those immense treasures, which Thamas Kouli Kan took from the emperor and others, then he invaded that empire, A. D. 1740. Nadir Shah collected o the value of 87,500,000 l. while he continued there: He carted away 25,000,000 /. He took from his officers and foldiers 2,500,000 l. from the omras or princes 3,750,000 l. twels were worth about 2,000,000 l. The imperial throne fet ith diamonds, &c. 2,250,000,000 l. In contributions from the sople 25,000,000 k. Besides wast sums from petty kings and ties, with the lives of 200,000 inhabitants. See Mr Fraler's illory of Kouli Kan, who gives a more exact account of all ; But at from Astracan mentioned in the public papers, Sept. 23, 740, furmounts all credibility. East India was first discover'd the Europeans by the Portuguese, when Vasques de Gania fived at Calicut, May 4, A. D. 1498.

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happier state, which in heaven follows dignity, might draw envy from those of inferior rank; but who will envy here him, who being in the highest place, is expos'd to fland foremost against the thun. der of God, and to be to you as a bulwark; condemn'd at the fame time to bear the greatest share of mifery without end? Where then there is no good to strive for, there can no strife arise from faction; for none fure will claim precedence in hell, nor is there any whose share of present pain is so small, that he with ambitious mind will covet more? With these advantages then, thus leagu'd in firm faith and accord, more than there can be in heaven, we now return, to claim our ancient and just inheritance; being more fure to prosper, than past prosperity could have affur'd us: But which may be the best way to obtain our end, whether open war or conceal'd stratagem, is the subject of our present debate; whoever can advise, let him speak.

Here Satan remain'd filent; and next him Moloch, who assum'd a name of royalty, stood up; he was the strongest and siercest spirit that fought in heaven, and was now grown siercer thro' despair; his aim was to have been deem'd equal in strength with the Almighty, and rather than be less than that, chose not to be at all; but having lost that hope he lost all fear: He made no account of God, or

hell, or worfe, and fpoke as follows:

My sentence is altogether for open war; I boast not of stratagems, for in them I am not skilful; let those contrive them who have no better means to use, and when there may be occasion for them, not now: For while they sit inventing, shall the rest, so many millions that stand in arms and impatiently wait the signal to ascend, sit lingering here; heaven's sugitives, and accept for their dwelling-place this

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this dark and shameful pit, which is the prison of his tyranny, who reigns only by our delay? No, let'us chuse rather, aim'd with fury and hell flames, all at once to force reliftless way over the high towers of heaven, turning our tortures into horrible arms against him who tortures us; when he shall hear, to meet the noise of his almighty thunder, infernal thunder, and for lightning, fee black fire and horror shot with as great rage among His angels; and fee His throne itself, mix'd with burning fulphur and strange fire, torments which He himself invented .-- But perhaps, the way feems hard and fleep, to scale upwards upon the wing, against a foe above us.----If the fleepy drench of that lake does not fill stupify, let fuch bethink them, that we ascend in our proper motion, up to our native feats; defeent and finking is contrary to our celeftial natures. Who were there of late, when our fierce foe purfu'd us closely thro' the deep, but felt with what compulsion and labour we funk thus low? The afcent then is easy, but the event is fear'd: It is objected, that if we should again provoke Him, who is stronger than us, His wrath may find some worse way to our destruction; as if those who are already in hell could fear to be worse destroyed. What can be worse than to dwell here, driven out from bliss, and condemn'd in this abhorr'd prison to utter woe; where pain of unquenchable fire must torment us, without any hope or end? We are the objects of His eternal wrath, whenever His unmerciful fcourge and the hour of torture calls us to punishment: If we were to be more destroy'd than this, we should be quite annihilated and expire. What do we fear then? What doubts do we raife, to inflame His utmost rage? which rais'd to the height, will either confume us quite, and reduce thefe

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these essences of ours to nothing; (which is happier far, than to be miserable and have eternal being) or if our natures be indeed immortal, and we cannot cease to be, then, at worst, we are on this side nothing; and we feel by proof, that our power is sufficient to disturb His heaven, and with continual assaults to allarm His fatal throne, although it may be inaccessible; which, if it is not victory,

it is nevertheless revenge.

He concluded frowning, and his look threaten'd desperate revenge and dangerous battle, to any who were less than gods. On the other side Belial rose up, more graceful and humane in his carriage; a fairer person did not lose heaven; he seem'd compos'd for dignity, and for high exploits; but all was false and hollow; tho' his tongue was eloquent, and could make the worse reason appear the better, to perplex and consound the wisest counsels: For his thoughts were low, industrious to vice, but timorous and slothful to nobler deeds; yet he pleas'd the ear, and with moving and persuasive

oratory began thus:

I should, O peers! be very much for open war, (as not the least behind in hate) if what was the main reason insisted upon to persuade me to it, did not dissuade me from it, and seem to cast an ill-boding conjecture upon the success of the whole; when he, who excells most in valiant deeds, suspicious of the event, builds his courage upon despair, and considers utter dissolution as the scope of all his aim, after some fatal revenge. First, what revenge? The towers of heaven are always fill'd with armed watch, which takes off the possibility of all access: Nay, the legions of the hely angels do often encamp upon the bordering deep, or with darken'd wings scout far and wide into the regions of

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of night, and fcorn all furprize. Or could we by force break our way, and all hell should rife at our heels with blackest rebellion, to confound heaven's pure light; yet our great Enemy would remain unpolluted and iocorruptible on his throne, and the heavenly substance not subject to any blot or stain, would foon expell all mifchief, and victoriously puge off all our ineffectual fires. Thus repuls'd, our final hope would indeed be flat despair; we should thus exasperate the almighty Conqueror to spend all his rage upon us, and that must end us; that at last must be our cure, to be no more.—A fad cure! for who, tho' full of pain, would lofe this wife and understanding nature of ours; these thoughts, that can wander thro' eternity; and rather chuse to perish, to be swallow'd up, and lost in everlasting darkness, without sense and motion? And fuppoling this to be a good, and to be chose before our present pain, who knows whether our angry Foe can give it, or ever will? How he can is quite doubtful, but that he never will is very fure. Will he, who is fo very wife, at once let loofe his anger; belike through want of power to curb his passions, or at unawares, to give his enemies their wish, and put an end to them in his anger, whom his anger faves only to punish for ever? ——Wherefore then fay they who counfel war, why do we cease? We are predestinated, reserv'd, and destin'd to eternal misery; let us do what we will, what can we fuffer more, what can we fuffer worse? Is this then worst, thus in arms, sitting and consulting? What! when we fled swiftly, and the afflicting thunder of heaven purfu'd and struck us, and we befought the deep to shelter us? This hell, scorching as it is, then feem'd a refuge from those wounds. Or when we lay chain'd upon the burning lake?

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lake? That furely was worse. What if the same breath that kindled those fires, again provok'd. should blow them seven times hotter, and plunge us in the flames; or if from above the God of venge. ance, who has abated for a little space, should arm again his incenfed right-hand to plague us; what if all heaven were open'd, and this firmament of hell should spout out its cataracts (c) of fire? Impending horrors! threatening hideous fall upon our heads: While we, perhaps, defigning or confulting glorious war, shall be caught in a fiery tempest, and each of us be transfix'd on some rock, the sport and prey of continual and racking whirlwinds; to converse there with everlasting groans, without any intermission, unpitied and unrepriev'd, and this for ages without end? This would be worse, therefore I declare against war, either open or conceal'd: For what can force or fraud do against Him? Or who can pretend to deceive His mind, who views all things at one view? He from high heaven fees and derides all these our vain motions: Nor is He more almighty to refift us, than He is wife to frustrate all our plots and stratagems. But it will be faid, shall we then live here thus vile, who are the race of heaven, thus trampled on, thus expell'd to fuffer chains and thefe

down with force, rushing violently downwards. Water-falls in tivers from high rocks, as those of the Danube and Nile, which makes the inhabitants deaf for three leagues, through the hideous noise of their fall. Many such are in the great river Tornea in Lapland, and in most rivers that descend from high rocky mountains. But the cataract of Nigaria near New-York in North America, is the greatest in the world, being heard above thirty miles off; for the fall of it is several hundred feet deep. Mr. Cockburn saw one in South America 600 feet high, and heard the noise of it two days before they came to it, Journey, P. 224. Here the sluices of hell fire let out upon the fallen angels.

these torments? By my advice, better these than worfe, fince inevitable fate subdues us, and an omnipotent decree; which is the will of our Conqueror. Our strength is equal to fuffer, or to act, nor is the law unjust that ordains it so; thus, if we were wife, we refolv'd at first, contending against so great an enemy, and being fo uncertain what might happen. I laugh, when those who are bold and adventurous at the spear, if that fail them, shrink, and are afraid of what they know must follow; that is, to undergo banishment, ignominy, or bonds, or pain; if the Victor pass such sentence upon them. This is now what we are doom'd to! which if we can fupport and fustain, our supreme foe may in time abate of his anger; and perhaps now we are thus far remov'd, not mind us, if we offend no more, but be fatisfy'd with what is punish'd; and then these raging fires will flacken, if his breath does not blow up their flames: Our pure effence will at length overcome their noxious vapour, or elfe being long enur'd to it, at last we shall not feel it; or chang'd and conform'd to the place, in temper and in nature, we shall receive fierce heat familiar, and without pain: What feems horrid now will grow mild, and this darkness grow more like light; besides what hope the never-ending course of future time may bring, what chance, what change worth waiting for; fince our present lot, thinking all happiness is but ill, yet though ill, not worst of all, except we become our own enemies, and bring more misery upon ourselves.

Thus Belial, in words which appear'd to flow from reason, counsel'd dishonourable ease and sloth, not true peace; and after him thus spoke

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King of heaven, or to recover our own loft right: We may hope to unthrone him, then, when everlasting fate shall yield to chance, and Chaos judge the strife between him and us; to hope the former is vain, and that argues as vain, the latter, for what place can there be for us in heaven, unless we overpower him, who is the supreme Lord there? Suppose he should relent, extend his mercy, and publish grace and pardon to us all, upon promife made of new fubjection; with what eyes could we fland humble in his presence, and receive strict and severe laws impos'd to celebrate his throne with hymns, and fing to his Godhead forc'd hallelujahs? (d) while he our envy'd Sovereign fits lordly, and his altar breaths fweet odours and ambrofial flowers, which were our fervile offerings: This must be our task in heaven, nay, this must be our delight. How wearisome would be an eternity so spent, in paying worship to one we hate! Let us not then purfue that which to do by force is impossible, and if by leave obtain'd, displeasing; for though it were in heaven it would be but a state of splendid vassalage: Let us feek our own good from ourselves, and live to ourselves, though it be in this distance from blifs, yet we may be free, and accountable to none, preferring hard liberty before the eafy yoke of fervile pomp; our greatness will appear the most confpicuous, when we can produce great things from finall, useful from hurtful, and prosperous from what is adverse; and in what place soever we are, thrive

⁽d) Hallelujahs, from ballelujah, Heb. i. e. praise ye the Lord. Songs of praise to God; rather an invitation to do so. This word is much used in the psalms, and other books of the Old and New Testament, in the Jewish, Grecian, and other liturgies. It is the incessant exercise of angels of the presence, and will be that of all the redeemed for ever and ever in heaven. See Rev. xix. 1. the Greeks write it Allelujah.

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thrive under evil, and out of pain work eafe, thro' labour and patience. Do we dread this deep world of darkness? How often does God chuse to reside amongst thick clouds and darkness, (which by no means obscures his glory) and with its majesty covers his throne, from whence loud thunders proceed, raging and roaring fo that heaven refembles hell? As he imitates our darkness, cannot we too when we please imitate his light? This defart soil is not without hidden lustre, precious stones, and gold; neither do we want skill from whence to raise magnificence; and what more is to be feen in heaven? In length of time also our torments may become our elements, and these piercing fires be as foft as they are now sharp and severe; our temper may be chang'd into their temper, which must needs remove the fensibility of pain. All things invite to peaceable counsel, and the settled state of order, how we may best in safety compose our present evils, having regard to what we are, and where we are, at the same time dismissing all thoughts of war. Which is the fum of what I have to advife.

He had scarcely ended, when a murmur fill'd the assembly, such as when hollow rocks enclose the sound of winds, which all night long had blown upon the sea, and now lull'd to steep seafaring men, whose bark by chance anchors in a rocky bay, after the tempest: Such an applause was heard when sammon finish'd, and his sentence that advis'd peace pleas'd: For they dreaded such another sight worse than hell; the sear of thunder, and the word of Michael, (e) had still such power over K 2 them.

Michael, Lat. Gr. from the Heb. i. e. who is like God.

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them, and they had no less desire to establish the government of hell, which might rise by policy, prudence, and a long continu'd course of time, to have an emulation, and be set in opposition to heaven; which when Beelzebub perceiv'd, (than whom none sat higher except Satan) he rose with a compos'd aspect, and in his rising seem'd a pillar of state: deliberation was mark'd deep upon his forehead, and princely counsel, and care for the public yet shone in his face, shewing him majestic, though in ruin; he stood like Atlas, (f) sit to bear the weight of mightiest monarchies; his looks drew audience and commanded attention, as still as night, or as the summer's air at noon, while he express'd himself thus:

Thrones! (g) imperial powers! ethereal virtues! (h) the offspring of heaven! or must we renounce these titles now, and changing our stile, be call'd princes of hell? For so the popular voice seems

for his good fervices to the church; the guardian angel of the Jewish, Dan. x. 13. and Christian church, Jud. 9. Rev. xii. 7. He is supposed here to be chief captain of the celestial army, against the fallen angels. ‡ Obs. The names of the good angels are derived from the Hebrew names of God; because they are his attendants, they wear his name and livery, i. e. holiness.

(f) Altas: Lat. Gr. i. e. a supporter. A mountain of Mauritania in Africa, so high that the top of it reach'd the clouds, and the poets said, that it supported the heavens. It took the name from Atlas, a king of that nation, who was a great astronomer, contemporary with Moses, and frequently resorted thither to view the stars. This gave occasion to the sable,

(g) Thrones; Fr. Ital. Span. Teut. Lat. Gr. i. e. to sii. The third order of holy angels, such as have royal seats and dignities above others; they are also called chief princes, Dan. x. 13.

(b) Virtues; Fr Lat. The feventh order of the holy angels, fuch as have an excellent valour and might, to execute the decrees and orders of God upon earth; and in the other worlds. Here, fuch chiefs among the devils, who had that royal dignity conferr'd upon them at their creation, but lost it by fin.

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feems to incline; to continue here, and here to build up a growing empire, about which we only dream, not knowing that the king of heaven hath ordain'd this place to be our dungeon, and not a fecure retreat, out of the reach of his powerful arm. to live exempt from heaven's high authority, and make new leagues against his throne: But here we are to remain in strictest bondage, though thus far remov'd from him; under his invincible power, referv'd his captivated multitude: for be affur'd, that he in heighth or depth will always reign fole King, and lofe no part of his kingdom by our revolt; but extend his empire over hell, and rule us here with an iron fcepter, as with his golden one he does those in heaven. What do we then fit here for, projecting war and peace? War hath already determin'd us, and we are overcome with irrecoverable loss; peace has not been offer'd us, nor have we fought it: For what peace will be given to us, who are already enflav'd; what but fevere imprisonment, and stripes, and arbitrary punishment inflicted on us? And what peace can we return, but enmity and hate to the utmost of our power, an untam'd opposition and revenge; ever plotting (though we may move but flowly) how the Conqueror may reap the least benefit of his conquest, and least rejoice in doing what we most feel in fuffering; nor will there want opportunities, nor shall we need with hazardous attempt to invade heaven, whose high walls are out of danger of all fiege, or affault, or ambufcade (i) from hell: What if we should find out some enterprize that is ealier? There is a place, another world, (if ancient prophecy

⁽i) Ambuscade; Fr. Ital, Sp. from the Gr. i. e. lying about the bush or awood. A military term. A body of men hid in a wood, ready to rush out upon an enemy unawares. This stratagem in war was first directed by God himself. See Josh. viii. 2.

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prophecy and report in heaven be true) the happy habitation of some new race, call'd Man; (k) a being much like us, though less in power and excellence, to be created about this time, and to be more favour'd than the angels by him who rules above; fo he pronounc'd his will among the powers of heaven, and confirm'd it by an oath, that shook its circumference. Let us bend all our thoughts thither, to learn what creatures inhabit there, of what make and fubstance, what qualities they are endu'd with, what their power is, and where their weakness; and whether their ruin may be best attempted by force, or subtilty. Though heaven is flut, and the great Arbitrator of it fits fecure in his own strength, this place, perhaps, being the utmost border of his kingdom, may lie expos'd, and be left to their defence who hold it: Here, possibly, some advantageous act may be perform'd, either by fudden onfet with hell-fire to wafte his whole creation, or elfe poffefs it all as our own, and drive out the puny (1) inhabitants,

(1) Puny; Fr. Lat. i. e. born after others; little, mean, infirm, younger. Here man is so called by Beelzebub, in contempt

and derition, because man was created after the angels.

⁽k) Man; Teut, Dut. Sax. Man, or Manno, the fon of Tuifton, who was the founder, ancient king, and god of the old Germans and Gauls; the same as Noah: For they came from Gomer, the eldest son of Japhet, Gen. x. 2. Man denotes that creature, which in the Hebrew is called Adam, from his formation out of the earth; in the Greek, Anthropos, from his erect countenance: And in the Latin, Vir, from his great strength, and other perfections of the body and mind; being endued with understanding, will, reason, memory, and other spiritual faculties: The lord of the creation, the king of animals, and supreme in the animal world, next in perfection to the holy angels, so far as we know. Plato calls man the miracle of God, being the most perfect of the whole inferior creation, an epitome of the world, and the image of God, Gen. i. 26.

as we are driven; or if not drive them out, seduce them to our party, that their God may prove their enemy, and with a repenting hand destroy his own works: This would be an action surpassing common revenge, and interrupt the joy he has in our consusion, as well as raise up our joy in his disturbance; when his favourite creatures hurl'd headlong to partake with us our damnation, shall curse their frail original, and saded bliss; saded so soon. Think well, if this be worth attempting, or whether it be better to sit here in darkness, contriving vain empires.

Thus Beelzebub spoke his devilish counsel, which was first devis'd, and had been in part proposed by Satan; for from whence, but from the author of all evil, could spring so deadly a malice; to confound the race of mankind in the first root, and mingle and involve earth with hell; done all to spite the great Creator? But their spite still serves

to advance his honour and glory.

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The bold defign highly pleas'd those infernal states, and joy shone visible in all their eyes: They voted with free affent to what he had propos'd;

whereupon he renew'd his speech.

Synod of gods! well have ye judg'd, and like to what ye are, have resolv'd great things, and ended long debate: This from the lowest deep (in spite of sate) will lift us up once more, nearer our ancient seat, perhaps in view of the bright consines of heaven, from whence by some advantageous excursion we may chance to re-enter heaven; or else in some mild zone, (m) or place of less torment dwell se-

(m) Zone; Lat. Gr. i. e. a belt or girdle: because it girds the world. An aftronomical term. Astronomers divide the heavens into five zones; one is extreme hot, between the two tropics; two are temperate, between the two tropics and the polar circles; and two are extreme cold, between the two polar circles and the two poles.

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cure, not unvisited by its fair light, and at the brightening beams of the east purge off this gloom: The foft delightful air shall breath balm, to heal the fcorchings of these corrosive fires .-- But first let us confider whom we shall fend in fearch of this new world, whom shall we find sufficient to attempt, with wandering feet, the dark, infinite, and bottom. less abyss? That can find out his uncouth way, thro' gross and palpable darkness, or take his flight, borne upward with indefatigable wings over the pathless space, before he arrives at the happy world where Man is placed? What strength or art can be enough, or what evafion can ever bear him fafe, thro' the strict centeries and thick stations of angels, that doubtless are watching round it? Here he had need of the greatest circumspection, and we need no less now in the choice of whom we are to fend; for on him our last hope and the weight of all relies.

Having faid thus, he fat down, and look'd expecting who would fecond him, or undertake this dangerous enterprize: But they all fat mute, with deep thoughts confidering the danger; and each of them, in the countenance of others, might have feen how himfelf look'd difmay'd; all were aftonished; none among the choice and chiefest of those champions, who had warr'd in heaven, could be found so hardy, as to proffer, or consent alone to undertake, the dreadful journey; 'till at last Satan, whom now transcendant glory rais'd above his companions, with regal pride, as conscious of high

est worth, spoke thus:

Oh! progeny of heaven! where perhaps ye fill have thrones, with reason deep silence and demut have seiz'd us, tho' we are undismay'd: The way that leads up to light, out of hell, is long and hard; our prison is strong; this huge convex of fire the

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the immense vault of hell, outragious to devour, furrounds us on all fides, and gates of burning adamant barr'd over us, hinder all paffage out. After these are past, (if that be by any one possible) the void and bottomless depth of hell and night gaping wide, receives him next who makes the attempt, and plung'd in that abortive gulph, he is threaten'd with utter loss of being. If he escape thence, in whatever world or unknown region it may be, what less remains for him than unknown dangers, and perils difficult to go through? But I should very ill become this throne, and this imperial fovereignty, adorn'd as I am with fplendor and arm'd with power, if any thing could be propofed, judg'd to be of public moment, that in the shape of difficulty or danger, I could be deterr'd from attempting. Wherefore do I assume these royalties? Why do I not refuse to reign, if I refuse to accept as great a share of hazard as I do of honour? Since to him who reigns they are alike due, and fo much the more of hazard due to him, as he fits high honour'd above the rest? Therefore, ye mighty powers, the terror of heaven, (though fallen) go and confult at home, (while here shall be our home what may best give ease to present misery, and render hell more tolerable; if there be cure or charm to respite, deceive, or mitigate the pain of this ill mansion. Neglect no watch against so wakeful a foe, while I far off, through all the untrod paths of dark destruction, seek a deliverance for us all: None shall partake this enterprize with me.

Thus faying, Satan arose, and prudently prevented all reply; lest others among the chiefs, their spirits rais'd from his resolution, and certain to be festive, might offer now what they before fear'd; and so might stand in opinion his rivals, cheaply

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winning the high reputation, which he had to acquire thro' extreme great hazard. But they did not dread the adventure more than his forbidding voice; with him they rose all at once, and their rifing was as the found of diffant thunder: They bend towards him, and bow with awful reverence, extolling him as a god, and equal to the Highest in heaven: Nor did they fail to express their praise, that he despis'd his own, for the general safety: (For neither do the damned spirits lose all their virtue; lest bad men should boast their specious deeds upon earth, to which they are excited only by glory, or close ambition varnish'd over with zeal). Thus they ended their doubtful and dark confultations, greatly rejoicing in their general, whom they esteem'd matchless: As when after a storm, if the fun extends his warm beams, the fields revive, the birds renew their fongs, and the herds bleat, and with their joy make the hills and the vallies ring. What shame to Men! devil with devil damn'd holds firm concord; of rational creatures, Men only disagree; though they are under hope of heavenly grace, and tho' God proclaims peace, yet live in hatred, ftrife, and envy, among themfelves, levying cruel wars, and wasting the earth, to destroy each other: As if (which consideration itself might induce us to unity) Man had not hellish foes enough besides, that day and night wait for his destruction.

CHAP. II.

The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, till Satan returns:

Thus the infernal council broke up, and the great peers of it came forth in order; in the midst

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midst came Satan their sovereign, and seem'd of himself alone strong enough to be an opposition to heaven; nothing less than hell's dread emperor, with supreme pomp and state, imitating God: Around him a company of siery seraphim, who enclos'd him with shining and dreadful ensigns and arms. Then they order'd the great result of their councils to be proclaim'd with the sound of trumpets: Four swift cherubim sounding towards the four winds, the meaning of which was explain'd by the voice of a herald, which sounded far and wide, and all the host of hell shouted out aloud for joy.

From thence their minds grew more at ease, and being somewhat encourag'd by false and ill-grounded hope, the ranged bands disperse, and each wanders his several way, as inclination or fad choice perplexedly leads him, where he may likelish find some ease to his restless thoughts, and pass the painful hours till his great chief should return.

Part of them on the plain, part hovering in the air, others contending in fwift race, as in the (n)

L 2 Olympian

⁽n) Olympian, of Olympus. The Olympic games of Greece were instituted by Hercules, and celebrated near the city Olympia in Peloponnesus, in honour of Jupiter Olympus's father, on the second month after the 4th year, every fifth year, or every siftieth year monthly for five days together; because the Dactyli were five brothers, who settled in Elis, and instituted the solemnity. In these the valiant youths exercised themselves, at running, whirlbating, quoiting, jumping, and wrestling; for high rewards; but women were not suffer'd to be at them. They were very famous, and more manly (abating the immodesty of the players, who were all naked) than the cruel diversions of the Romans, who pleased themselves with tearing men and beasts into pieces, upon their theatres; and became their epocha or date of time. The Olympiads were the first certain periods of chronolgy among the Greeks. The first Olympiad began in the 35th year of Uzziah,

Olympian or Pythian (0) games; others curb fiery steeds, or draw up chariots and troops in form of battle: As when, to give warning to proud cities, there appears war in the troubled sky, and armies rush to battle in the clouds, before the van the airy knights spur on and level their spears, till thick legions close; and the sirmament seems to be on fire with warlike apparitions.

Others of the fallen spirits, with rage like that of Typhon, and more sierce, tear up the rocks and hills, and ride the air in whirlwinds, so that hell scarce holds the wild uproar: As when Hercules, (p) crown'd with conquest from Thessay,

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king of Judah, on the 11th of our June, A. M. 3174 or 3228. After the deluge, 1518 years, 400 after the destruction of Troy; 30 years before the building of Rome; 730 before the incarnation; and continued in use to the reign of Constantine; soon after the

Christian Æra took place.

(o) Pythian of Python; Heb. Pethen, i. e. an asp or cockatrice, Gr. i. e. corruption. These games were instituted in honour of Apollo, who shot a huge serpent called Python: (Others say it was some cruel tyrant whom he slew,) because it was generated of the impure mud of the earth after the deluge, by the river Cephisus, near Parnassus: therefore he was called Pythius, these games Pythici, the city of Delphi (where his oracle was kept) Pythia; the priestesses, Pythiæ or Pythonisse. They were celebrated every 9th year at first, but afterward on every 5th year, according to the number of the sive nymphs, that were to congratulate Apollo on his victory over the Python; and the conquerors were rewarded with fruits consecrated to him. Apollo is the sun, who by his scorehing rays destroyed this dreadful monster.

(p) Hercules, the fon of Jupiter and Alcmena, and grandfon of Alcæus. After many mighty deeds, called his twelve labours, he ran mad, by putting on a poisoned vest, stained with the blood of Nessus the Centaur, whom he had kill'd with a poison'd arrow, for a foul affront offer'd to his wise: Nessus in revenge persuaded her to put it upon Hercules, as an antidote to the love of other women: When he put it on he ran mad, burnt

himself to death, and was afterwards deified.

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(q) after he had put on the poison'd robe, through pain tore up pines by the roots, and threw Lichas (r) from Oeta (s) into the Black sea. Others more mild retreated into a silent valley, and sung to harps in angelical notes their own heroic deeds and unhappy fall, by chance of war, and complain that sate should enslave free virtue: Their song was partial, but the melody suspended the pains of hell, and gave a great delight to the thronging audience; what less could be, seeing that they were immortal spirits that sung?

In discourse still more sweet (for eloquence charms the soul, and song only the sense) others sat apart retir'd upon a hill, in thoughts more elevated, and they reason'd high of Providence, of Fore-knowledge, Will, and Fate; six'd Fate, Free Will, and absolute Fore-knowledge; and in these perplexing contemplations were lost in wandering mazes, and sound no end: Then they argu'd much about good and evil, of happiness, and of eternal

mifery,

(q) Thessaly; Lat. Gr. i. e. situated upon the sea; or from Thessalus, one of the ancient kings; and Pelasgia, when the Pelasgi settled there. A country of Greece, having Achaia on the south, Epirus on the west, and a part of Macedonia; very woody and fruitful. The people were given to horsemanship and the knowledge of poisonous herbs, which abounded in it.

(r) Lichas; Lat. Gr. i. e. a man of Lychia; i. e. a flature: Because it was the country of the gaints, men of a large stature. He was the servant of Hercules, by whom Dejanira sent him that poisoned garment, which made him so outragious, that he threw

Lichas headlong into the fea, where he perished.

(s) Octa; Lat. from the Gr. i. e. destruction: From Octus, a giant who dwelt on it, and destroyed all before him; a very high mountain, dividing Thessay from Macedonia, whereupon Her cules burnt himself to death: Hence the poets call him Octaus, and from which he threw Lychas into the sea, tho' many miles distant from it; now Bannia. Near it are the samous straits, call'd Thermopylæ, 25 feet broad.

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mifery, of the passions, of apathy, and glory, and shame; all which was vain wisdom, and false philosophy; yet with pleasing forcery it could charm pain and forrow of mind for a time, and raise deceitful hope, or arm the harden'd heart with stub-

born patience, as it were with steel.

Another part bend their flying march four ways in squadrons and great bands, upon a bold adventure, to make fresh discoveries in that dismal world, if peradventure any part of it might yield them a happier habitation: Their way was along the banks of the four rivers of hell, that discharge their deadly streams into the burning lake; abhorred Styx, (t) the river of hatred; sad Acheron; (u) Cocytus, (x) the river of lamentation; and sierce Phlegeton, (y) whose waves boil with raging sire. Not far from these runs a flow and silent stream in a watry labyrinth, (z) call'd Lethe, (a) the river of oblivion,

(t) Styx; I. Lat. Gr. i. e. hatred and horror. The poets feigned four rivers in hell, to whom they gave names from such horrible poisonous and deadly springs as were known to them, to fet forth the dreadfulness of suture torments. They say, this river ran nine times round hell.

(u) Acheron, or Acherus; II. Lat. Gr. i. e. fad, forrowful, and comfortless; Heb. i. e. outmost. A poisonous spring in Peloponnesus. This sable implies death, the king of terrors.

(x) Cocytus; III. Lat, Gr. i. e. lamentation, weeping; for it is faid to have swell'd with the tears of the tormented. Homer places it in Cimmeria (which is Scythia, now Tartary) and makes hell to be there; because of the blackness, and darkness of that country.

for the waters of it are said to boil for ever. This is the last of

the rivers of hell, as the poets represented it.

(z) Labyrinth; Teut. Dut. Fr. Lat. from the Gr. i. e. not having a door, or receiving and devouring. A building full of turnings and windings, so that it was very difficult for one to get out of it. A maze. Pliny reckons four of them. The first and greatest

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oblivion, whereof whoever drinks, forgets all his former state and being, both joy and grief, pleasure and pain. Beyond this flood lies a frozen continent, dark and wild, beat with continual storms of whirlwind and hail, which not thawing on the firm land, gathers to a heap, and seems like the ruins of some old building, all besides being deep snow and ice; a gulph as deep as that Serbonian (b) bog, betwixt Damiata (c) and mount Casius, (d) where whole armies

greatest was built in Egypt by Menis, an ancient king, to be a funeral monument for himself, consisting of 12 palaces, 1500 rooms, and 12 halls. The second in Crete, made by Dædalus, by the order of Minos, from a model of that, and for the same end, or rather for a prison. The third in Lemnos, having 150 pillars of marble: It is under the whole concavity of mount Ida, and still to be seen. The fourth in Italy, by the order of Porsenna, king of Tuscany.

(a) Lethe; Lat. Gr. i. e. forgetfulness. A river of Africa, which after a long course hides itself under ground, and appears again; wherefore antiquity seigned that all the dead drank a draught of its waters before they enter'd hell, which made them forget all their past sorrows. The sable is death, when all the

pleasures and pains are quite forgotten.

(b) Serbonian; of Serbon, or Sirbon: Strabo calls it Serbonis; Ptolomy and Pliny, Sirbonis. Arab. i. e. the lake; tho' Strabo ignorantly takes this for the lake of Sodom. A bog or lake upon the utmost borders of Palestine and Egypt, fifty miles from Arabia; now Lagos di Teveso, by the Italians, Bayrena by the natives, and Barathrum, by the Latins, i. e. a deep gulph. It was fifty-two miles in length, one thousand surlongs in compass, narrow and very deep, surrounded with hills of loose sands, which thickened and discoloured the waters; that passengers did not discern them from the dry sands, and so were swallowed up therein and lost. Indeed that large tract of land abounds with quicksands, mountains and heaps of sands, wherein many travellers have been buried alive, as Cambyses lost 50,000 men in the sands of Lybia. This lake has been filled up long ago, and is not to be found now.

(c) Damiata, or Damieta; Heb. i.e. dirt or mud. A town in Egypt upon the mouth of the Miditerranean sea, and the most easterly bank of the Nile, near old Pelusium, which signifies also

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armies have funk: The parching air burns in froft, and cold performs the effect of fire: Thither at certain revolutions all the damned are dragg'd by their tormentors, and by turns feel the bitter change of fierce extremes, which by change are made more fierce; their foft etherial warmth forc'd from beds of raging fire, to flarve in ice, there to pine immoveable, fix'd in and frozen round for periods of time, and from thence be hurried back to fire. They pass over this river Lethe, both to and fro, to heighten their forrow, and wish and struggle as they pass to reach the much desir'd stream; with one drop of its water, to lose in sweet forgetfulness all forrow and pain in one moment, being fo near the brink: But fate opposes, and spirits of horror, like Medufa, (e) with Gorgonian (f) terror guard

dirt; because both are situated in a dirty, clay soil. These cities were the key and bulwark of Egypt. Damiata was sounded by Iss, and destroyed by the Saracens, in the holy war; but is now a place

of great trade.

(d) Casius, or Cassius; Syr. i. e. a boundary; because it parts Egypt and Palestine: A fandy mountain on the farther side of Pelusium, near the Serbonian bog, between the Red sea and the Mediterranean sea, extending southward to Arabia Petræa: At the foot of it stood once a town called Casium, samous for the temple of Jupiter Casius, wherein stood a statue of him in sull proportion, stretching out his right hand with a pomegranate, the emblem of his being the terminal god defending the borders of that nation.

(e) Medusa; Lat. Gr. i. e. an imperious queen, the daughter of Ceto Phoreas, a king of Corsica and Sardinia; very beautiful, having golden hair; of which she was exceeding proud, and contended with Minerva, for which the goddess turned it into snakes; which were so terrible, that they turned all that beheld them into stones. Perseus cut off her head, that it might not destroy the whole country; and as he carried it thro' Africa; the drops of blood became serpents: Hence they say, it is insested with swarms of serpents and other venomous creatures, above other parts of the world.

(f) Gorgonian, of the Gorgons; Lat. Gr. i. e. cruelty. The Gorgans were so called from Gorgon, a venomous beast in Africa;

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the ford, and the water of itself flies from the tafte of all living creatures, as once it fell from the lip of Tantalus. (g) Thus the fallen spirits roving on in confus'd march, forlorn and pale, with shuddering horror, and with ghaftly eyes first view'd their lamentable lot, and found no rest: They pass'd along through many a dark and dreary vale, and many a difmal region, over many a frozen and many a fiery Alp; (h) rocks, caves, lanes, fenns, bogs, dens, and shades of death; a universe of death! which God created evil by a curse; good only for evil, where all life dies, where death lives, and nature breeds perverfely all monftrous and prodigious things, abominable and beyond all expression; and worse than ever fables yet have feign'd, or fear conteiv'd, of dire Chimeras, (i) Hydras, (k) and Gorgons.

they were the three daughters of Phæcus, viz. Medula, Steno, and Euryale: So called from their favageness; because they kiled at the very light.

(g) Tantalus; Gr. Lat. i. e. most miserable. The son of Jupiter and Plota. He killed and dressed up his son Pelops to the gods, at a feast: for which they condemned him to hell; where he was set in water to the chin, with apples bobbing at his lips;

yet could tafte of neither.

(b) Alp for Alps; by a fig. of rhet. Lat. i.e. white: because they are always white with snow, or high; a long range of lofty and steep mountains, which parts Italy and Germany and France: It cost Hannibal the Carthaginian general, nine days before he got to the top of them; and 15 in marching over them; wherein he lost vast numbers both of men and beasts, tho' he mollished the rocks with vinegar, and cut them down with iron tools: But Polybius and Livy say, that the Italians, Gauls, and others past and repast them, long before this samous expidition of Hannibal.

(i) Chimeras; Lat. Gr. i. e. goats. A Chimera was a fabulous monster, said to have had the head of a lion, the belly of a goat; and the tail of a serpent. It was only a mountain of Lycia, a branch of the M. Taurus in Asia; whose top did cast out slames, and abounded with lions, in the middle there was a good pasture

for goats; and at the bottom of it were many ferpents.

(k) Hydras; Lat. Gr. i. e. waters. Hydra is a monstrous

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Satan passes on his journey to hell gates; finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the great gulf between hell and heaven.

IN the mean while Satan, the adversary of God and Man, with thoughts enflam'd with highest designs put on swift wings, and takes his solitary slight towards the gates of hell: sometimes he scours the right-hand course, sometimes the lest; now slies over the deep with steady wings, then soars up, mounting as high as the siery concave: As when a sleet discover'd at sea, hangs as in the clouds by Equinoctial (m) winds, sailing close from (n) Bengal, or the islands of Ternate, (o) or Tidore, (p) from

and excessive water serpent; seigned with 50 heads. It is said, that Hercules tamed this monster in the lake Lerna, between Argi and Mycene.

(m) Equinoctial, of the Equinox; Lat. i. e. equal night and days. An aftron. term here, the trade winds, that blow in September and March; when the days and nights are of equal length.

(n) Bengal, Indian. The ancient name was Beng, i.e. water; for as the waters overflow some parts of the country, the people made their fields into beds of 15 yards square, and 2 yards high; which they called Ala; hence, came Bengala, i.e. an overflow's country. A large kingdom in the East-Indies, belonging to the Great Mogul, extending upon the gulf of Bengal, about 160 leagues in length, and more in breadth. One of the most fruitful and pleasant countries of the world, for all forts of commodities; therefore it is called the storehouse of Asia; well-watered, and abounds in canals; thro' it the great river Ganges runs, and discharges itself into the bay of Bengal. The rivers abound with crocodiles, &c. the inlands with elephants, &c. The Europeans have a vast trade there. This gulf is 800 leagues over, thro' it the Europeans sail to and from India.

(o) Ternate; Ind. The chief of the five Malocco or Molucco islands in the East Indian sea, by which the Europeans sail to and

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(p) from whence merchants bring their spices, they on the trading flood ply to the Cape, (q) through the Ethiopian (r) sea; just so far off seem'd the slying siend. At last the bounds of hell appear, reaching high up to the roof, and the gates were three times threefold; three folds were of Brass, three of ron, and three of adamantine rock; impenetrable, surrounded with circling sire, and yet not consumed.

Before the gates there fat on each fide a dreadful shape, one of which seem'd a woman to the waist, and fair, but she ended in scaly folds like a serpent, voluminous and vast, arm'd with a mortal sing; round about her middle a cry of hell-hounds bark'd without ceasing, and rung a hideous peal, M 2 with

from the East Indies, viz. Ternate, Tidore, Machian, Moties and Bachian. They lie near the line, and abound with spices. The Arabs first began to trade there, then the Muhammedans; now they belong to the Hollanders, since they expelled the Portuguese and Spaniards, A. D. 1641. The natives are mostly Heamen idolaters.

(p) Tidore, or Tidor; Ind. Another of the Malacca islands, pear to Ternate, separated only from it by a narrow channel.

(q) Cape; Fr. from the Lat. i. e. a bead, a geogr. term, an igh mountain or head land running into the sea; here the Cape of Good Hope, upon the point of Africa to the south, whither he old Phænicians and others past it or no, is uncertain; but it as sirst discover'd to the moderns by Bartholomew Dias, a Poriguese, A. D. 1454. Vasq. de Gama arrived at Calecut, May o, A. D. 1469. It is called by them Cabo de Bona Speranza: ecause they had good hope of a passage to the East Indies by outling that Cape, as afterwards did appear. The Dutch purhas'd it of their kings, sounded a strong fort there, A. D. 1651. In held it ever since. Some call it the Cape of Tempests; beause they are very common thereabouts.

(r) Ethiopian, of Ethiopia, Lat. Gr. i. e. burnt in the face. cb. Chuf. i. e. black, from Chus, the fon of Sham, who first copied it. Ethiopia is a large hot kingdom of Africa, in the orid zone, therefore the people are sun-burnt, tawny and black; out 3600 miles in length, and 2180 in breadth. It is about

with loud and wide Cerberian (s) mouths; yet when they would, if any thing disturb'd their noise, crept into her womb, and kennell'd there, and when not seen, still bark'd and howl'd within: Less abhorted than these were those that vex'd Scylla, (t) bathing in the sea that parts Calabria (u) from Sicily, (x) nor do uglier follow the night-hag, who, when call'd in secret, comes riding through the air, drawn by the smell of infant's blood, to dance with Lapland (y) witches, while the labouring moon is eclips'd by their charms.

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one half of all Africa. Here, the Southern ocean, which washeth it, and thro' which the European merchants pass, as they go to and

come from the East-Indies, China and Japan, &c.

(s) Cerberian; belonging to Cerberus; Lat. Gr. i. e. a devourer of fless, i. e. as wide as those of Cerberus the dog that kept the gates of hell, who had three, some say sifty, and Horace says 100 heads; signifying his greedy and devouring nature. The sable represents time, which devours all things; the three heads, time past, present, and to come.

was a frightful rock in the fea between Italy and Sicily, so called from Scyllio, a castle on the Italian shore, upon which the waves made a noise, like the barking of dogs, which terrify'd sailors: Or Scylla the daughter of Phorcus, who was poisoned by Circe, and changed from the waist down into strange and frightful monsters; wherefore

(u) Calabria; Lat. from the Gr. i. e. good and fruitful. A very fine fruitful country on the utmost part of Italy, facing Sicily, and divided from it by a narrow strait: It is almost an island, yields fruit twice in the year, and is about 60 miles wide, called now Terre de Laber; i. e. the land of Calabria, by an abbreviation

of the old name.

the threw herfelf into the fea.

(x) Sicily. It was so called from the Sicani and Siculi, who were the ancient inhabitants. Sicily is the largest and noblest ille in the Mediterranean sea, facing Italy; and, as Thucydides says 20 surlongs from it; therefore it has been a bone of contention between the Carthaginians, Greeks, Romans, and other adjacent pations, in all ages to this time.

(y) Lapland; from the ancient Lupiones, or Loppi; i. e. filly, fortish, and rude. The natives call it Lapmark; the Germans,

Laplandi;

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The other shape (if it might be call'd so, that had none diftinguishable, in joint, limb, or member, or that might be call'd fubstance, that seem'd shadow, for each seem'd either) stood as black as night, as fierce as ten furies, (z) as terrible as hell, and shook a dreadful dart; what seem'd his head, had the likeness of a kingly crown on it. was now near at hand, and the monster moving from his feat, came onward as fast with horrid strides, so that hell trembled: Satan undaunted admir'd what this might be, but without fear; for he neither valu'd nor shunn'd any thing that was created, nor fear'd any thing, God and his Son excepted, and thus with a disdainful look began first:

Thou execrable shape! whence and what art thou? that dar'ft, thou grim and terrible, to advance thy miscreant form athwart my way to yonder gates? Be affur'd that I mean to pass through them, without asking my leave of thee: give way, or feel the effects of thy folly; and learn by proof, hell-born! not to contend with spirits of heaven.

To whom full of wrath, the phantom reply'd, art thou that traitor angel? Art thou he, who first

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Laplandi; the Muscovites, Lappi; for they are an illiterate people, void of all arts and sciences, gross Heathens. A cold northern country in Europe, belonging partly to Sweden, partly to Norway, and partly to Muscovy; very barren and barbarous: For their dreadful ignorance, fuperstition and malice, the people are branded with witchcraft and other diabolical practices.

(z) Furies; Fr. Ital. Sp. Lat. i. e. madness and rage; or Heb. farar; i.e. revenge. The three furies of hell were imagined to be the tormentors of the damned, and painted with fnakes about their heads, with eyes sparkling with fire, with burning torches in their hands; tormenting the fouls of the wicked in hell: And their names imply'd dread and terror. Alecto; Gr. i. e. incessant, without rest. never ceasing to torment: Megæra, Gr. i. e. envied, hated: Teliphone, Gr. i. e. a revenger of murder, and Ehynides; i. e. discord and revenge.

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didst break peace in heaven, and faith, which 'till then had never been broken, and in proud rebellious arms, drew after him a third part of the sons of heaven, covenanted against the Heighest; for which both thou and they are here condemn'd, outcast from God, to pass eternity in woe and misery? And dost thou reckon thyself with spirits of heaven? hell-doom'd! dost thou breath scorn and desiance here, where I reign king? (and more to inrage thee, thy king, and lord) Back, thou sugitive, to thy punishment, and add wings to thy speed; lest I pursue thy lingering steps with a whip of scorpions; (a) or at one stroke of this dart strange horror shall seize thee, and such pangs as thou hast never selt before.

The hideous shadow spoke thus; and so speaking and threatening, grew in shape ten times more dreadful and deform'd. On the other side, Satan stood terrify'd, and incens'd with rage, and burn'd like a comet, that sires the length of Ophiucus (b) in the Artic (c) sky, and from his horrid hair is believ'd to shake war and pestilence. Each at the others head levell'd his mortal aim, their satal hands intending no second stroke; and they cast such a frown

(b) Ophiucus; i. e. a ferpent-bearer. An astron. term, a nore them constellation, called also the serpent, representing a man holding a serpent in his hand; and consists of 29 stars, according to Ptolomy. The sable is taken from Hercules, who squeezed two serpents to death in his cradle.

(c) Artie; Lat. Gr. an astron. term, the Northern Circle, where there are two stars that go by this name, near the North Poles; the Great Bear and the Little Bear. The opposite pole is called

Antartic, or the Southern Pole.

⁽a) Scorpion; Gr. Lat. i. e. throwing out poison. A scorpion is a black, short, and very poisonous serpent, with a small head like a craw-sish, and a long tail with six or seven knots, wherewith it kills men and beasts.

frown at one another, as when two black clouds full of thunder, come rattling on over the Caspian (d) fea, then fland front to front, hovering for a fpace, 'till the winds blow a fignal for them to join their dark encounter in the midst of the air; so these mighty combatants frown'd, infomuch that hell grew darker; fo match'd they flood: for never but once more was either of them ever like to meet fo great a foe. And now great deeds had been performed, of which all hell would have rung, had not the other fnaky form, that fat closs by hell gate, and who kept the fatal key, risen up, and rush'd between with hideous outcry.

She cry'd, Oh father! what does thy hand defign against thy only fon? Oh fon! what fury possesses thee, to bend that mortal dart against the head of thy father? And knowest for whom too; for him who fits above, and only laughs at thee, who art ordain'd his drudge, to execute whatever his wrath commands, which he calls justice; his wrath, which

fometime or other will destroy ye both.

Thus she spoke, and at her bidding the hellish phantom forbore, and Satan made answer to her.

Thy outcry, and thy words, which thou hast interpos'd, are so strange, that my hand has been prevented by them, from letting thee know by deeds what I intend; 'till I know first of thee what

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⁽d) Caspian; Scyth. from the Caspii, an ancient people, who dwelt upon the fouth fide of it; the Caspian sea is not a sea properly so called, nor a bay of the Northern Ocean, as the ancients thought; but a lake; and the greatest in the world. It lies beween Persia, Tartary, Georgia, and Muscovy: about 3000 miles in compass; for the' the Volga (which alone discharges more watrin a year, than all the other rivers in Europe) and 100 rivers belides, run into it; yet it hath no visible outlet. Therefore some bink it rifeth up in the Persian gulf, after running under ground thore 2000 miles.

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thou art, thus double form'd, and why on first meeting me on this infernal vale thou hast called me father, and that horrid shape my son: I know thee not, nor ever 'till now saw a sight more detestable than thee and him.

To whom the portress of the gate of hell made

answer,

Haft thou forgot me then? And do I feem fo very foul in thine eye now, who was once esteem'd so fair in heaven, when at the affembly, and in fight of all the feraphim, who combin'd with thee in bold conspiracy against the great King of heaven, all on a fudden a miserable pain seiz'd on thee, thy eyes grew dim, and fwam in darkness, while thy head threw forth flames thick and fast, 'till it opened on the left fide; from whence I fprung, a goddess arm'd, most like to thyself in shape and brightness of countenance, then thining heavenly fair: all the hoft of heaven were feiz'd with amazement; they ftarted back, being at first afraid, and called me sin, and held me for an unlucky omen; but grown more familiar, I pleas'd, and with attracting graces, won those who before were most averse, and thee chief of all, who viewing in me a perfect image of thyfelf, becamest enamour'd of me, and such joy didst often take with me in fecret, that my womb conceiv'd a growing burthen: mean while war arose in heaven, and battles were fought, whereon remain'd (for what else could) to our Almighty foe a complete victory; to our part loss and defeat through all heaven; down they fell, driven headlong from the skies, into this deep, and in the general fall I fell also; at which time this powerful key was given into my hand, with charge to keep the gates shut for ever, which none can pass without my opening. Here! fat, penfive and alone; but not long, before my womb,

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womb, made pregnant by thee and now grown excessively, felt prodigious motion, and pains of child-birth; at last this odious offspring, whom thou feeft here, thine own begotten, violently breaking his way, tore through my entrails; fo that difforted with fear and pain, my nether parts grew thus transform'd: But he, my inbred enemy, iffu'd forth, terribly shaking his fatal dart made to defiroy: I fled away, and cry'd out, Death! at that hideous name hell trembled, and figh'd from all her caves, and refounded back, Death! I fled, but he purfu'd, (though more inflamed, it feems, with luft, than with rage) and being far fwifter, overtook me his mother, quite overcome with fear; and in forcible embraces, and foul engendering with me in that rape, begot these yelling monsters, that as thou fawest surround me with ceaseless cry; with infinite forrow to me hourly conceiv'd, and hourly born; for when they lift they return into the womb that bred them, and howl and gnaw all my bowels for their food; then burfting forth, put me to fresh and terrible pain, so that I neither find rest or intermission. Directly opposite and before my eyes fits grim Death, my fon and foe, who fets them on; and full foon would even devour me, his parent, but that he well knows that his end is involv'd with mine; he knows that I should prove a bitter morfel and his bane, whenever that shall happen; fo was it pronounc'd by fate. But I forewarn thee, my father! do thou shun his deadly arrow; neither vainly have hope to be invulnerable in those bright arms of thine, tho' they were made in heaven, for that mortal stroke there's none can relist, excepting He who reigns above. She finish'd here, and the subtle fiend soon learn'd

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what was best for him to do; so that now grown

milder, he answer'd thus smoothly:

Dear daughter! fince thou claimest me to be thy father, and thewest me my fair son here, (the dear pledge of dalliance which I had with thee in heaven, joys then fweet, now fad to mention, thro' the fatal change that has befallen us quite unthought of and unforeseen) I come not here as an enemy, but to fet free from out this difmal and dark house of pain, both him and thee, and all the hoft of heavenly fpirits, that arm'd in our just pretences fell with us from on high; I now go from them alone, so has it been my choice, on this uncouth errand, and expose myfelf, one for all, to tread with lonely steps the fathomless deep, and thro' immensity search with wandering enquiry a place, which was foretold should be created; and if we may judge by concurring figns it is now created; a large globe, a place of blifs, on the borders of heaven, and already therein is plac'd a race of upftart creatures, to supply, it may be, our vacant room, tho' remov'd farther off, left heaven being over-stock'd with too powerful a multitude, new broils might happen: Whether this be, or any thing more fecret now defign'd, I am hastening to know; and this once known, I shall foon return, and conduct ye to the place, where thou and death shall dwell at ease, and filently and unseen pass to and fro; there shall ye both be fed, and fill'd immeasurably, for all things shall be your prey.

He ceas'd here, for they both feem'd highly pleas'd, and Death grinn'd horrible a ghaftly smile, at hearing that his hunger should be fatisfy'd, and bleft his maw, that was destin'd to so good an hour; his bad mother did not rejoice less, who thus spake

to her father Satan:

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By the command of heaven's all-powerful King, and by due right, I keep the key of this infernal pit; forbidden by him to unlock these adamantine gates; Death stands ready to interpose his dart against all force, not fearing to be over-match'd by any thing created: but what do I owe to his commands above, who hates me, and hath thrust me down hither into this gloom of profound hell, to fit here employ'd in this hateful office, once an inhabitant of heaven and heavenly-born, yet has doom'd me to remain here in perpetual agony and pain, encompass'd round with the terrors and clamours of my own brood, that feed themselves with my bowels? Thou art my father, my author, thou gavest me being; whom should I obey and follow but thee? Thou wilt foon lead me to that new world of light and happiness, where among the gods who live at eafe, I shall reign voluptuously at thy right hand, time without end.

As she said this, she took from her side the fatal key, the sad instrument of all our woe, and rolling her snaky train towards the gate, forthwith drew up the great portcullice; which excepting herself, not all the combin'd powers of hell could once have mov'd; then turns the intricate wards in the keyhole, and with ease unfastens every bolt and bar, tho' of massy iron, or of solid rock: Upon a sudden the infernal doors sly open, with a most violent rebound, and grating noise of the hinges, and jarring sound like harsh thunder, that the lowest bottom of hell's caverns shook.

Thus she open'd the gates, but to shut them again was beyond her power; they stood so wide open, that an army with all its body and wings extended, marching under spread ensigns, might pass through, with all their horses and chariots, tho'

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rank'd but in loose order: So wide they stood, and cast forth a vast smoak and red stame, like the mouth of a furnace. Before their eyes there fuddenly ap. pear'd the fecrets of the raging deep; a dark infinite ocean, without dimension or bound whatsoever; where length, breadth, height, and time, and place are loft; where eldeft Night and Chaos, the first anceftors of nature, hold continual anarchy, amongst the noise of endless strife, and keep their station by confusion: For hot, cold, moift, and dry, four fierce champions, strive here for mastery, and bring to battle the imperfect particles of the first matter; and they fwarm populous, each by nature tending to their own factions, in their feveral clans, whether light, heavy, fharp, fmooth, fwift, or flow, being numberless as the fands of Barca, (c) or the fcorched foil of Cyrene, (d) which is lifted up with warring winds, and driven about the air. What these most adhere to, rules for a moment; Chaos tits

the father of Hannibal, who is faid to have founded it. A large, fandy, barren and dry country in Africa; so called from the capital city of it, lying on the west of Egypt, on the Mediterranean sea, between Egypt and Tripoli, 600 miles from east to west, and 120 miles from scuth to north: Others call it the Sandy Lybia: The chief city is 550 miles from Alexandria in Egypt. Barca separates

Egypt from Cyrene.

(d) Cyrene; Carthag. from Cyreno; i. e. a fountain, which springs from a mountain of the same name there; a very barren sandy province of Lybia, towards the great Syrtis, lying upon the Mediterranean sea near Egypt. Cyrene was built by Battus the Lacedemonian, from whom the inhabitants were called Battidz, and gave the name to the whole country. It strove once with Carthage for some privileges. In the most southern part of it stood the samous temple of Jupiter Ammon; and was the birth-place of Simon, who carried our Saviour's cross to mount Calvary, Mat. 27, 32. Cyrene was also called Pentapolis; Gr. because it contained five fine cities of old.

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its umpire, and by his decision embroils the fray the more, by which he reigns; next him the high arbiter Chance governs all: Such was this wild abyfs. the deep womb of nature, and not unlickly but it shall be her grave, made up of neither sea, nor shore, nor air, nor fire, but all these mix'd confufedly in their pregnant causes, and which must for ever fight thus, unless the almighty Maker ordain them, his dark materials to create, and form new worlds.

H A P. IV.

With what difficulty Satan passes the gulph; directed by Chaos, the power of that place, to the fight of this new world which he fought.

THE wary fiend flood upon the brink of hell, and look'd for a while into this wild abyss; for now he had no narrow fea to crofs, nor was his ear less deafen'd with loud and ruinous noises, than (to compare great things with fmall) when Bellona, (e) bent to destroy some capital city, storms it with all her battering engines; or as if this frame of heaven were falling, and these elements in uproar, had torn the stedfast earth from her axle. (f)

At last Satan spread his wide wings, like fails, for flight, and lifted up in the rifing smoak, spurns

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(e) Bellona; Lat. i. e. the goddess of war. A deity among the old Romans; the mother, fifter, and wife of Mars. She had many temples, priests, facrifices, statues and honours paid her; and was painted with a furious countenance, holding a trumpet, a whip, and fometimes a lighted torch; to shew the dismal effects of war. In time of peace, her temple was thut up.

(f) Axle; Sax. Lat. Gr. i. e. going round; a geog. term, an axle-tree. Here an imaginary line drawn thro' the center of the earth, from the north to the fouth pole; upon which the earth is

appoied to move, in its diurnal motion from east to welt.

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the ground; thence ascending, rides intrepidly many a league, as it were in a cloudy chair; but that feat foon failing, he meets nothing but the vast empty space: At unawares, fluttering his useless wings directly down he drops ten thousand fathoms deep, and to this hour he had been falling, had not the ftrong rebuff of a flying cloud, kindled with fire and nitre, hurry'd him up as many miles aloft: That fury over, he lights on a finking quick-fand, and night founder'd, makes his way over what was neither fea nor good dry land, trading the crude fubstance of the abyss half on foot and half flying, that it was requisite for him now to use both oar and fail: As when a griffin (g) with winged course, over hell, thro' wilderness, or moorish vales, pursues the Arimafpian, (b) who by stealth had taken from his watchful cuftody the gold that he had guarded; fo eagerly the fiend purfues his way over bog or steep hill, thro' strait, rough, folid land, or water, with head, hands, and wings or feet; and as he can best, makes his way; either swims, or finks, or wades, or creeps, or flies. At length his ear is affaulted with a univerfal uproar of stunning founds, and voices all in confusion, which were borne thro' the hollow darkness; undaunted he bends his way thither, to meet there whatever power, or spirit of the lowermost abyss might reside there, of whom he might enquire, which way the nearest coast of dark-

(g) Griffin or Griffon; Lat. Gr. i. e. to gripe fast or squeeze. A fabulous, terrible and rapacious bird, said to be partly like at eagle, partly like a lion; guardians of hidden gold, and dedicated to Apollo, the god and maker of gold, i. e. the sun with the heat of his rays.

(b) Arimaspian; Scyth. from Ari, i. e. one and Maspos, i. e. an eye, one ey'd; a people of Scythia or Little Tartary in Europe said to have had one eye. The truth is, they were expert archers who shut one eye, that they might with the more exactness hit the mark. Alexander the Great subdu'd them.

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ness lay, that border'd upon light; when strait appears the throne of Chaos, and his dark pavilion fpread wide upon the wasteful deep; enthron'd with him fat dark and fable-habited Night, the eldeft of things, and confort of his reign; and by them food Orcus, (i) and Hades, (k) and the dreaded name of Demogorgon (1): Next Rumour, and Chance, and Confusion, and Tumult, and Discord, with a thousand various mouths, all these in coninual mutiny; to whom Satan boldly turning, faid hus:

Ye powers, and spirits of this lowermost abyss, Chaos, and ancient Night! I come not hither as a py, with purpose to pry into, or disturb the secrets f your kingdom, but wander this darkfome defart y constraint, as my way up to light lies thro' your pacious empire; I feek which is the readiest path hat leads where your dark bounds join to those of eaven; or if the celestial King possesses some other lace lately won from your dominion, I travel this angerous path to go thither; do you direct my ourse, which if you do, it will bring no mean reear is ompence to your advantage; if that region be loft, ad I can (expelling thence all usurpation) reduce it original darkness, and your fway, (which is the itent of my present journey) and once more estarit of ish there the government of ancient Night; let m he dark-

⁽i) Orcus; Lat. from the Gr. i. e. an oath: because the supergods made their oaths by Orcus, as well as by Styx, another me of hell.

⁽h) Hades; Gr. Lat. i. e. a dark, hidden and invisible place; same as Orcus or hell, in holy writ and facred authors. It is ten'd to be the general receptacle of all fouls departed this life, affate of expectation, till the day of judgment.

Demogorgon; Lat. from the Gr. i. e. beholding the Gorgon, ich none could do but he; for she turn'd all things that look'd her into stones.

yours be all the advantage, and only mine the re-

Thus spoke Satan, and thus old Chaos answer'd him, with a visage uncompos'd, and faultering in

his speech:

Stranger, I know thee, who thou art, that mighty leading angel, who lately made opposition against the King of heaven, though overthrown; I faw and heard; for such a numerous army did not fly in f. lence thro' the affrighted deep, with ruin upon ruin, and rout upon rout, confusion worse confounded; and the gates of heaven pour'd her victorious bands in purfuit, out by millions. I upon my borders here keep residence, if all I can do will serve, I shall not be wanting to strive to defend that little which is yet left me, being continually encroach'd on thro' our intestine wars, which weaken the power of old Night: First was hell, your dungeon stretching far and wide below; and now lately heaven and earth, another world, hung o'er my kingdom, link'd in a golden chain, and is on that fide of heaven from whence your legions fell: If that be the way you would go, you have not very far; fo much the nearer are you to danger: Go and fuccess be with you, for all havock, spoil, and ruin are my gain.

He said no more, and Satan did not stay to make him a reply, but glad that he was like to find a shore to his sea, with fresh chearfulness and renew'd force, he springs upwards like a pyramid (m) of fire into the wide sirmament, and sorces his

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⁽m) Pyramid; i. e. fire, a geometrical term. A pyramid is a heap of square stones, rising up like a slame of fire in four squares. There are about 80 pyramids near Grand Cairo in Egypt, the wonder of the world to this day, the they have stood 4000 years,

way thro' the shock of elements,, fighting on all sides round him; in more danger and harder beset; than when the Argo (n) pass'd thro' the Bosphorus, (b) betwixt the crowded rocks; or when U-lysses (p) shunn'd Charybdis (q) on the larboard of side

and may continue as long again; three of them are very large, befides many small ones. The Arabs call them Dgebel Pharaon and the Turks Pharaon Deglary; i. e. Pharaoh's hills. Mr Lucas

faw above 20,000 pyramids near Cæfarea in Leffer Afia.

(n) Argo; Lat. Gr. i. e. fwift; because of her swift failing; being rowed with 50 oars, which was a new invention of Jason; or from the builder of it; and Cicero derives it from the Argives or Greeks, who fail'd in it. The ship wherein Jason and other valiant Greeks made a famous expidition to Colchis, now Mingrelia, Georgia and Iberia, upon the Pontus, to bring from thence the golden fleece into Greece. The expidition of the Argonauts, ceebrated in ancient history, was in the reign of Ægeus, king of Athens, about A. M. 1741. Before Christ 1284. It was no more than a bold and new voyage to bring home fine wool, the valuable commodity of that country, as the British wool is now; or carry off the treasure of the king of Colchis, which consisted of gold, gathered out of the rivers, by the help of a ram's fleece; because Gaza, Heb. fignifies a treasure and a fleece: The two bulls and a dragon were the two walls round the caltle, and a brafs gate. For Sour, Heb. fignifies both a bull and a gate; brafs and dragon.

(o) Bosphorus, Bosporus, or Bosporus; Lat. from the Gr. i. e. the passage of an ox, as we say Oxford. A passage into the Euxine lea, by Constantinople, thro' which Jason pass'd with much difficulty and danger in his voyage. It is so strait and narrow, that cattle swim over it, and they hear the cocks crowing and dogs barking from one side to another. Now Stretti de Constantinopli,

Ital. i. e. the straits of Constantinople.

(p) Ulysses; Isat. Gr. i. e. all strength, robiest; or contracted from his original name, Odusseus, Gr. i. e. the public road: because his mother, overtaken in a violent rain, was deliver'd of him on the high way. The son of Laertes, prince of Ittacha and Dulichia, islands in the Ægean sea; an eloquent, cunning Greek, telebrated by Homer, Virgil, Ovid, &c. After the siege of Troy, he is said to have suffer'd divers hardships for ten years more in his teurn home, particularly passing by Sicily.

(9) Charybdis; Heb. i. e. a gulf of perdition; Lat. from the

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fide, and fleer'd by the whirlpool of Scylla: So did Satan move on, and pass with great difficulty and very hard labour; but he having once pass'd, foon after when Man fell, was a strange alteration; for Sin and Death quickly following his path, (fuch was the will of heaven) pav'd after him a very broad and beaten way over the dark gulf, and built thereon a bridge of wondrous length, continu'd from hell, and reaching to the utmost orb of this frail world; over which the perverse and fallen spirits pass and repass with an easy intercourse, to punish mortals, of lead them into temptation, excepting fuch, who by more especial grace, are guarded by God and good angels.

But now at last appears the facred influence of light, and far into the bosom of dim Night shoots a glimmering dawn from the walls of heaven; Nature first begins here her farthest bounds, and Chaos retires from her utmost works like a broken foe with less tumult and less hostile noise; so that Satan with little toil, (and prefently with ease) paffes on calm waves, affifted by fome fmall degree of light; and like a weather-beaten veffel is glad to find harbour, tho' her shrouds and tackling be all damag'd and torn; or elfe in the emptier wafte fome thing refembling the air, lies on his fpread wings to behold at leifure the diftant empyreal heaven, it circuit extended wide, but its form and limits no determin'd; with towers of precious stones and bat tlements of living faphires, (r) once the native fea

Gr. i. e. gaping and fucking in. A very dangerous part of the fea of Sicily, between Messina and Italy, where divers ships hay been fuck'd in; and Ulysses had much ado to escape drowning.

⁽r) Saphir; Lat. Gr. from the Heb. i. e. numbered; becau one nich pay down very dear for it. A very clear, hard, as precio

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Na-Chafoe, that ease) egree ad to one all ome one in bat e sea of Satan; and just by was this pendent world, hanging in a golden chain, in bigness about the size of one of the smallest stars, and close by the moon. Thither accursed, and in an accursed hour he hastens, quite sill'd with malice and mischievous revenge.

precious stone, of the colour of the sky, with sparkles of gold, and the hardest next to a diamond: It was put into the breast-plate of the high-priest; Exod. xxviii. 18. Rev. xxi. 19.

The End of the SECOND BOOK.

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THIRD BOOK

OF

PARADISE LOST,

The ARGUMENT.

Od sitting on his throne sees Satan flying towards T this world, then newly created; shews him to the Son who fat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as Satan did, but by him feduc'd. The Son of God renders praises to his Father for. the manifestation of his gracious purpose towards Man; but God again declares that grace cannot be extended towards Man, without the satisfaction of divine justice; Man bath offended the majesty of God by aspiring to godbead; and therefore with all his progeny devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for Man: The Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the angels to adore him; they obey, and finging to their barps in full choir celebrate the Father and the Son. Satan lights upon the bare convex of the world's outermost orb, where he first finds a place fince call'd the Limbo of Vanity; what persons and things fly up thither. Satancomes to the gates of heaven, describ'd ascending

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ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the sun: He finds there Uriel the regent of that orb; but first changes himself into the shape of a meaner angel; inquires, after the habitation of Man and is directed; alights first on the mount Niphates.

C* H A P. I.

God fees Satan flying towards this world, foretells his fuccess in perverting mankind; and declares his purpose of grace thereupon,

AIL holy light! (who if not from everlasting with the Deity, art the first offspring of heaven), may I express thee without blame? fince God himself is light, and dwelling in light from eternity has alway been unapproachable, always dwelt in thee, thou bright effluence of the bright uncreated being; or shall I rather call thee a pure heavenly stream, whose fountain is God. Thou wert before the fun and the heavens, and at the voice of God didft adorn the rifing world, which before was dark, and but just risen from the Chaos, without form and infinitely void. Now I visit thee again with fresh courage, having long been treating of darkness, and hell, and the shades of obscurity; having been taught by the heavenly Spirit to venture down the dark descent, and to ascend up again to speak of Thee I now fafely revisit, and feel thy lovereign quickning lamp; but thou revisit'st not these eyes, that in vain roll to find thy piercing ray; to thick a darkness and suffusion hath veil'd them and extinguish'd, that they never find a dawn! Yet do I not for that reason cease to wander among clear **iprings**

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fprings, or shady groves, or sunny hills, where the muses haunt; the love of sacred song always delighting me. But chiefly Sion, thee I visit nightly, and the flowry brooks that wash thy hallow'd foot, slowing sweetly; nor do I forget sometimes those other two inspired writers, whom sate made equal with me, and to whom I wish I were equal in same, blind Thamyris, (a) and blind Mæonides, (b) and Tiresias, (c) and

(a) Thamyris, Lat. Gr. i. e. wonderful. A poet of Thrace, who had the vanity to contend with the muses in singing, but lost it; therefore they put out his eyes, and took away his harp. This sable teaches us the danger and vanity of mocking God, of self-

fufficiency and pride,

(b) Maonides; Lat. Gr. i. e. the fon of Maon, for Homer, Gr. i. e. one that doth not see; because he despis'd the vanities of the world, not that he was really depriv'd of his eye-fight; others fay, that his blindness came by an accident. But his proper name was Melifegenes, from the river Meles, where he was born. He was so poor, that he begg'd his bread; yet when he was dead, feven cities, contended for the honour of his nativity; Smyrna Rhodes, Colophon, Salamis, Chios, Argos, Athenæ. He was bern according to the best account, A. M. 3120, 340 years after the destruction of Troy, and 884 before the incarnation. tient and most celebrated poet among the Greeks, the wittiest man that ever liv'd, who had none to imitate, (except Moles, from whom he took his best thoughts) was never matched by any that came after him, except now by Milton, and a pattern to all poets, philosophers and historians to this day. He wrote the wars of Troy in twenty-four bocks, called the Iliads, and the dangerous voyages of Ulysses, in the Odysses, in as many. The greatest veneration has been paid to his name in all ages : And Milton modellly wishes he might be equalled to him therein, though in many respects he hath exceeded Homer himself, and Virgil also in epic poem, both in the grandeur of his subject, in his learning, character, and every thing elfe.

(c) Tirefias; Lat. Gr. i. e. a star: because he foretold some things by the knowledge of astrology. A blind poet and a sooth-sayer of Thebes; long before Homer: the son of Evetrus and Chariclo. He was struct blind either for peeping too curiously upon Minerva in the sountain Hypocrine; or for deciding the cause

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and Phineus, (d) who were prophets of old. Then I feed on thoughts, that naturally move to harmony; as the wakeful nightingale in the dark, and hid in the thickest shade, sings her sweet song by night. Thus the feafons return with the year, but neither day, nor the fweet approach of evening or morning, or fight of bloffoms in the fpring, or fummer's rofe, or flocks, or herds, or face of Man, the image of his Maker, return to me; but instead of that a cloud and ever-during darkness surrounds me, cut off from the chearful ways of men, and for the book of fair knowledge presented with a univerfal blot of nature's works, which are to me all expung'd and eraz'd, and wisdom at the great entrance of fight quite shut out: So much the rather do thou celeftial light shine inward, and enlighten my mind thro' all her powers; there plant eyes, purge and disperse all ignorance from thence, that I may fee and tell of things which to mortal fight are invisible.

Now the almighty Father had bent down his eye from above, from the pure heaven, where he fits high thron'd above all height, to view at once his own works and their works; about him the most pure and holy angels of heaven stood as thick as stars, and from his sight receiv'd unspeakable happiness: On his right hand sat his only Son, the bright image of his glory. He sirst beheld on earth our two sirst parents, Adam and Eve, as yet the only two of mankind, plac'd in the happy garden of

Eden,

between Jupiter and Juno to her diffatisfaction; for which Jupiter gave him the faculty of divination or foothfaying.

⁽d) Phineus; Lat. Gr. i. e. shining, illustrious. A king and prophet of Arcadia, who for putting out the eyes of his children, and for revealing the fecrets of the gods to men, was punished with blindness.

Eden, (e) reaping immortal fruits of unrivall'd love and uninterrupted joy in a happy solitude. The external Father then saw hell and the gulph between, and Satan there coasting the wall of heaven, high in the thick air, and on this side of Night, ready to stoop with willing feet and tired wings upon the bare outside of this world, that seem'd like land encompass'd without sirmament; nor could Satan at that distance, tell whether it was surrounded with air or water. God saw him from his high prospect, wherein he beholds all past, present, and suture things, and foreseeing what was afterwards to be, thus spoke to his only Son:

Only Begotten, dost thou behold what rage transports our adversary, whom no prescrib'd bounds, nor bars of hell, nor all the chains heap'd on him there, nor yet the vast gulph now separated from the new creation can hold? So eager he seems for desperate revenge, which shall fall upon his own rebellious head; now broke loose from his consinement, he takes his slight not far from heaven, and upon the borders of light, directly towards the world newly created, and towards Man plac'd there, with purpose to try if he can destroy him by force, or

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⁽e) Eden; an Hebrew word. It signifies pleasure and delight: because it was the most pleasant place upon earth, and Paradise was in it. Eden was a country in Chaldea, thought by some to be the same as Mesopotamia, near Babylon, lying between the Euphrates and the Tygris, well watered with these and other rivers, and most fruitful. But the learned Huetius proves, that Eden lay on the south of Babylon, and the terrestrial paradise on the east side of Eden, between the first joining of the Euphrates and the Tygris, and there parting again, when they make the Pyson and the Gihon, which run into the Persian gulf at different mouths; as Moses has described these four rivers, Gen. ii. 8---16. De situ paraditerrestris. For these properties it is highly commended in holy scripture, Gen. ii. 8. Isa. li. 3. Ezek. xxxi. 8. 9. &c.

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what is worfe, by fome allurement pervert him ; which last will be the case; for Man will give ear o his flattering and deceitful lies, and transgress the only command which is the pledge of his obedince; fo will he fall, and with him his faithless proeny. Whose is the fault? Whose but his own? Ungrateful; disobedient Man! I made him just and hight, with power fufficient to have stood, yet left him free to fall; and fo I created all the powers and pirits of heaven, both them who food and them who fail'd; freely they stood who stood, and they who fell had the fame freedom. Had they not been free, what fincere proof could they have given of allegiance, true love; or constant faith, where nothing would appear but what they needs must do, not what they would? What praise could they receive, or what pleasure I, from such an obedience? When will and reason (for reason also is choice) stripp'd of their freedom, both become useless and vain, and would ferve necessity, not me; they therefore as belong to right, were fo created; nor can they with justice accuse me, their Maker, or their making, nor blame their fate, as if predestination had over-rul'd their will, dispos'd by high fore-knowledge and an absolute decree: Their own revolt they decreed themselves, and not I: If I did fore-know, my foreknowledge had not the least influence over their fault, which had I not fore-known, had prov'd no less certain: So without the least enforcement or imagination of fate, or any thing foreseen by me, which may hereafter happen, do they offend: Authors to themselves in every thing, as well of what they judge, as of what they chuse; for I form'd them free, and so they most remain 'till they enslave themselves; else I must change their nature, and abolish the high, unchangeable, and eternal decree, which ordain'd their freedom: It was they them-

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felves ordain'd their fall: The first fort fell self-deprav'd, self-tempted, voluntarily, and by their own evil thoughts: Man falls too, but is first deceiv'd by the other: Therefore Man shall find grace, but the other none; so shall my glory, both in justice and mercy, shine thro' heaven and earth; but that which first and last shall shine the brightest, shall be mercy.

C H A P. II.

The Son of God on his Father's declaring that divine justice must be satisfied for Man's sin, freely offers himself a ransom for them; which the Father accepts.

HILE God spake, a sweet fragrance fill'd all heaven, and diffus'd a fresh and unspeakable pleasure in the bless'd and elect angels. The Son of God was seen most glorious and beyond compare; all his Father shone in him, express'd substantially, and in his face appear'd visibly divine compassion, love without end, and grace without measure, which to his Father he thus gave utterance:

Oh Father! that word was gracious which clos'd thy fovereign sentence, and which promis'd that Man should find grace; for which both heaven and earth shall highly extol thy praises, with the sound of innumerable hymns and holy songs, which round about thy throne shall proclaim thee ever blest: For shall Man, thy creature late so belov'd, created since the angels, be sinally lost, and fall circumvented thus by fraud, tho' join'd with his own weakness? Far be that from thee, great Father! who are judge of all created things, and who alone judgest right. Or shall the enemy thus obtain his ends, and frustrate thine? Shall he sulfil his wickedness and render thy goodness useless, or proudly return to hell,

into

hell, (tho' to a heavier doom, yet with his revenge accomplish'd) and draw after him the whole race of mankind corrupted by him? Or wilt thou thyfelf unmake and abolish for him, what thou hast made for a purpose of thy own glory? So shall thy goodness and they greatness both be call'd in question,

and be blasphem'd without defence.

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To whom the great Creator reply'd thus: My Son, in whom my foul hath its chief delight, Son of my bosom, who art alone my word, my wisdom, and my effectual power! all the words that thou hast spoken are my thoughts, and as my eternal purpose hath already decreed: Man shall not be quite lost, but who will shall be fav'd, yet not wholly of will in him, but grace in me, freely bestow'd on him; I will once more renew his impair'd faculties, though forfeited, and dragg'd by reason of sin to foul and exorbitant defires; yet once more upheld by me, he shall stand on even ground against his mortal foe, upheld by me; that he may fully know how frail his fallen condition is, and to me, and none but me, owe all his deliverance. Some, out of my peculiar grace, I have elected and chosen above the rest, such is my will; the rest shall hear me call, and have frequent warnings to leave their finful state, and to appease betimes (while grace is yet offer'd) an angry God; for I will fufficiently clear their dark fenses, and foften their stony hearts, 'till they pray and repent, and bring due obedience. To prayer, repenance, and due obedience, mine ear shall not be flow for mine eyes shut. And I will place within them, saguide, the great witness, conscience; whom if hey will hear, they shall attain light after light, and ersevering to the end, shall at last obtain eternal happiness: They who neglect and scorn the day of my race, and this my long sufferance, shall never enter

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into my reft, but being hard shall be more harden'd. and being blind shall be the more blinded, that they may make the more errors, and their fall may be the greater; and none but fuch have I excluded from mercy. But all is not yet done; Man disloyally dif. obeying me, has broke my commandment, and fins against the high supremacy of heaven, coveting to be a God and losing all: To atone for his treason there is nothing left, but he with his whole posterity must die, devoted for destruction; he must certainly die, or else justice must; unless some other, both able and willing, pay for him the complete fatisfaction. Speak, Powers of heaven! where shall we find fuch love? Which of ye will become mortal to redeem mankind, and being just, be willing to die to fave the unjust? Dwells there in all heaven fo dear a charity?

God ask'd the question, but the angels all were mute, and there was silence in heaven; there was none who so much as appear'd on the behalf of Man, either to defend him or intercede for him, much less that durst draw upon himself the deadly penalty, or pay the ransom requir'd. And now by the severe sentence of the Father, all mankind must have been lost, and condemn'd to death and hell without redemption, had not the Son of God in whom dwells the fulness of divine love, thus renew'd his dear

mediation:

Father! thy word is past, that Man shall find grace, and shall not grace find out means, that finds her way the speediest of all thy messengers? That visits all thy creatures, unsought for, unask'd for, and unmerited? Happy for Man that so it comes, for he once lost and dead in sin, can never seek her assistance, and being indebted and undone, hath no atonement or sit sacrifice to bring for himself. Be hold

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hold me then! I offer myself for him, my life for his; let all thy anger fall upon me; account me as Man: For his fake I will leave thy bosom, and freely put off this glory, which I possess next to thee, and lastly with pleasure die for him: Let Death execute all his rage on me, I shall not lie long under his gloomy power: Thou hast given me to possess life in myfelf for ever, and by thee I live: Though now I yield up and give to death all of me that can die; yet that debt once paid, Thou wilt not leave me, his prey, in the lothfome grave, nor fuffer my unspotted soul to dwell with corruption there for ever; but I shall rise victorious, and overcome my vanquisher, and rob him of his spoils; Death shall then receive his last wound, and disarmed of his mortal fting, shall be destroyed; I shall lead hell captive in triumph, spite of hell, and shew all the powers of darkness bound; Thou at the fight shalt look down pleas'd out of heaven, while I supported by thee ruin all my foes, Death the last of all, and with his carcafe shall glut the grave; then after long absence shall return and enter heaven, with the multitude of my redeemed, to fee thy face, wherein no cloud of anger shall remain, but assur'd peace and reconcilement; thence foreward entire joy shall be in thy presence, and wrath shall be no more.

Here his words ended; but his meek aspect, tho' he was silent, spake, and breath'd immortal love to mankind, above which only shone silial obedience; he attends the will of his great Father, as a facrifice glad to be offer'd up. All heaven was seiz'd with admiration, what this might mean, and whether it would tend; but the Almighty soon reply'd:

My fole delight! the only peace in heaven and

earth

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earth found out for mankind, under wrath; Thou knowest well how dear all my works are to me, and it shows Man not the least so, though the last created; feeing that for his fake I spare thee from my bosom and right-hand, to save (by losing thee for a time) the whole race that was loft: Do thou, therefore, join thy nature also to theirs, whom thou alone canst redeem; and be thyself a Man upon earth among Men, and made flesh, when the fulness of time thall be, of virgin-feed, by a miraculous birth: Be thou in the room of Adam, (f) the head of all mankind, tho' one of his fons; as in him all Men perish, so as from a second root, in thee shall be reitor'd as many as are reftor'd, and without thee none: His crime makes all his fons guilty; thy merit accounted for theirs, shall absolve all those who renounce their own deeds, both righteous and unrighteous, and live engrafted in thee, and receive new light from thee: So (as is most just) Man shall satisfy for Man, be judg'd and die, and afterwards rife again, and with him raife his brethren, ranfom'd with his own dear life; So hellish hate shall be outdone by heavenly love, giving itself to death, and dying; so dearly redeem what hellish hate destroy'd so easily, and still does destroy in all those, who when they may will not accept of grace. Nor shalt thou lessen or debase thy own nature, by condescending to assume that of Man; because, tho' enthron'd in highest blifs, equal to God, and enjoying the fame as the Father, thou hast quitted all, to fave a whole world from utter lose, and hast been found the Son of God, by merit more than by birthright; form'd worthy

man: because they were formed of the red dust of the earth, Gen. ii. 7. v. 2. As homo in Lat. is from humus, i. e. the ground: which points at both our original and end.

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worthy to be fo, by reason of being good, far more than by being great or high; because love hath abounded in thee far beyond glory: Therefore thy humiliation shall with thee exalt thy manhood also to this throne; here thou shalt sit incarnate, and reign here, both God and Man, the Son both of God and Man, anointed the universal king; all power I give unto thee, do thou reign for ever, and affume all adoration as thy merit; all the angels of heaven I put under thy government; to thee, as the fupreme head, every knee, shall bow, of things in heaven, and things in earth, and things under the earth; when thou shalt appear in the sky, attended gloriously from heaven, and fend from thee arch-angels, with a fummons proclaiming thy dread tribunal: Forthwith from all corners of the earth the living shall hasten to the general doom, and the cited dead of all ages; (for fuch a peal shall rouse them from their fleep) then all thy faints being affembled, Thou shalt judge bad Men and bad angels, when they come to be arraigned, they shall fink beneath thy fentence, and hell (the number of the damn'd being fill'd up) shall be thenceforward shut Mean while the world shall burn, and up for ever. there shall arise from her ashes a new heaven and a new earth, wherein just Men shall dwell; and after all their long perfecutions and fufferings fee happy days, that shall bring forth nothing but joy, love triumphing, and fair truth: After this thou shalt lay thy regal scepter by, for there shall then be no farther use for it; but God shall be all in all. All ye angels of heaven, give adoration to him, who to compass all this dies; adore him, who is my only Son, and honour him even as ye honour me.

No fooner had the Almighty pronounc'd this, than the multitude of angels gave a shout, uttering .

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joy: loud as from numbers which were not to be number'd, and fweet as from bleft voices; heaven rung with jubilee, (g) and loud Hofannas (b) fill'd the eternal regions. Toward either throne they bow lowely, reverent, and cast down to the ground their crowns, with folemn adoration; crowns that were adorn'd with gold and immortal amaranth, a flower which once began to blow in Paradife, just by the tree of life; but after Man's fall was remov'd to heaven, where it first grew, now grows, and with its never-fading bloom shades the fountain of life, and all along where the clear river of blifs flows through the midft of heaven; with these immortal flowers the elect spirits bind their glorious locks, wreath'd in with beams of light. Now the bright pavement, that shone like a sea of jasper, made purple with heavenly roses, was cover'd with the garlands which they had thrown off; afterwards taking their crowns again, and their golden harps that hung (always tun'd) like quivers glittering by their fide, with fweet preamble of charming fmyphony, they usher in their most facred song and exalted praises,

(g) Jubilee; Lat. Gr. Heb. i. e. a ram and a ram's horn: because the Jews proclaim'd their feasts with the sound of trumpets made of rams horns, Lev. xxv. 8. The word came first from Jubal the son of Lamech, the inventor of musical instruments, Gen. iv. 21.

(h) Hosannas; Lat. Gr. Heb. i. e. save we befeech thee, or God bless the king. Solemn rejoicings among the Jews in the fealt of tabernacles and congratulations to their kings.—" And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their cloaths, and they fet him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and

" strewed them in the way. And the multitudes that went be" fore, and that followed, cried, saying, Hosanna to the son of

" David: Bleffed is he that cometh in the name of the Lord,

" Hofanna in the highest.

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praises, no voice being exempt; for such concord there is in heaven, that there was no voice but

tould well join in fuch melodious extafy.

To thee, Oh! great God and Father of all! they fung first, almighty, unchangeable, immortal, infinite and eternal King! the author of all being, and the fountain of light, thyself being invisible, and not to be approach'd amidst the glorious brightness where thou sitt'st enthron'd; but then when thou casts a shadow over the first blaze of thy beams, thy skirts appear, though drawn round about thee, like a radiant shrine; darkening with excessive brightness, and dazling heaven, so that the brightest feraphim cannot approach, 'till they have veil'd their

eyes with their wings.

Thee, first of all creation, thee they fung next, begotten Son! Divine similitude! in whose countenance, without a cloud and made visible in the flesh. the almighty Father thines, whom no creature elfe can behold: On thee impress'd abides the effulgence of his glory, and on thee rests his Spirit, pour'd but in abundance and at full: By thee he created the heaven of heavens; and all the powers that are therein; and by thee threw down fuch of those, as through pride and ambition became rebellious': Then thou didit not spare thy Father's dreadful thunder, nor stop thy flaming charies wheels, that hook the everlafting frame of heaven; while thou drov'ft over the neck of the warring angels, routed and put to flight: Returning back from the pursuit, thy holy angels celebrated thee with loud shouts, calling thee Son of thy Father's might, to execute ferce vengeance on his enemies: Not so on Man; but he through the malice of devils fallen, thou father of mercy and grace, didst not doom him so frictly, but much rather inclined to pity: No foon-

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er did thy dear and only Son perceive that purpose, but he much more inclin'd to pity, to appease thy wrath, and end the contest perceiveable in thee, between thy justice and thy mercy, without regard to the throne of bliss whereon he sat, and second to thee, offer'd hmself to die for the offence and disobedience of Man. Oh love! without example, love truely divine! Hail the Son of God, hail Saviour of Men! henceforth thy name shall be the great subject of our song, nor shall our harps ever negled thy praises, or separate them from the praises of God the eternal Father.

Thus happily the angels spent their time in heaven above the starry sphere, in singing hymns of holy praise and songs of joy.

C H A P. III.

Satan lights upon the bare convex of the world's outermost orb, where he first finds a place since call'd the Limbo of Vamity.

that firm opacous globe of this round world, whose first convex divides the inferior orbs that are under it, and encloses them from Chaos and Night: Afar off it seem'd a globe, but now a boundless continent, dark, waste, and wild, under the darkness of Night, expos'd, starless, with storms of Chaos always blustering round it, and an inclement sky; excepting on that side, which, tho' a great distance from the walls of heaven, gains some small restection of glimmering air, less vex'd with loud tempest; here the siend walk'd at large; as when a vulture (i) upon the mountain Imaus, (k) (whose

(i) Vulture; Lat. i. e. of a piercing sharp sight. A very vo-

(1) (whose snowy ridge bounds in the roving inhabitants of Tartary) (1) having left a country where there was scarcity of prey, with intent to devour the flesh of lambs and young kids, flies towards the springs of Ganges, (m) or Hydaspes, Q 2 (n) (which

racious bird, bigger than an eagle, of an excellent fagacity of fight and smelling above all other birds; so that it can perceive the savour of dead carcases sifty miles off; and appear two or three days before any great slaughter. They feed only upon carcases,

but prey not upon any living creatures.

(k) Imaus; Lat. Gr. Tat. contracted from Mus Tag, i. e. the mountain of snow, as the Tartars call it; being always covered therewith. A vast high mountain in Asia, a part of mount Taurus, rising from it near the Caspian sea; and extending to the spring of the Ganges. It parts Tartary from India, dividing it into two parts, i. e. Tartary within and Tartary without the Imaus.

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(1) Tartary; Syr. i. e. dark, a remnant; because they are thought to be the remainder of the ten tribes of Israel. Tartary, is a very large country between Muscovy and India, about 3000 miles in length, and 2250 miles in breadth; the third part of Asia, The Romans called it Scythia, i. e. wrathful and surious; or Teut. schieten, i. e. shooting; because the Scythians were excellent shooters or marks-men. The Persians and Chinese call it Tataria and Tata, i. e. invaders and robbers, from Tatar, the eldest son of Alanza-Chan, who was their sounder. The Tartars became better known in Europe about A. D. 1168, when they subdu'd part of Muscovy, and became masters of China; tho' it is not thoroughly known to this day. The epithet roving is very proper; because they wander about in companies, in tents, seeding their cattle, without any fix'd houses, or habitations. See, the genealogical history of the Tartars, translated from the Tartar manuscript, A. D. 1730.

(m) Ganges; Ind. i. e. the river, or from a king of that name. A famous river of India, larger than any in Europe, except the Volga and Danube, especially when it overslows; but noted for the goodness and lightness of its water. The Indians say, it sanctifies them when they drink or wash themselves in it. Four or sive hundred thousand of them are seen about it, throwing money into it, &c. which they think may be useful to them when dead. The Great Mogul and all others drink the waters of it; for it is carried

(n) (which are rivers of India) but in his way lights on the barren plains of Sericana, (o) where the Chinese (p) drive their light cany waggons with wind

far and near, and fold at a dear price, because they foolishly sancy that it springs from Paradise. It riseth on Mount Imaus in Tartary, divides the whole empire into two parts, after a course of 300 German miles, or 1300 English, discharges itself into the Bay of Bengal in sive chief mouths. In some places it is sive leagues over: There are many large islands in it beset with sipe trees, which give a delightful prospect. It overslows at the usual time of the year, as the Nile, Niger, Euphrates, &c. from the same cause. Now called Ganga, by the inhabitants there.

(n) Hydasper; Ind. from a king of that name. Another samous river of India, which runs by Nysa, Lahor, and other great

cities, into the Indian ocean.

(o) Sericana; Arab. i. e. The country of Seres; the postenty of Johtan, who from Arabia Fælix peopled that part of India, between Indus and Hydaspes near to China, now called Cathy; Tat. i. e. a great eastern country. Those ancient people were the inventors and first workers of silk, from whence it is called Sericum. This and China was called the Silken kingdom; for in one province of China (as Le Comte says) there seems to be silk sufficient for all the world. See pag. 438. † Obs. Silk was known in Europe sint in Justinian's time, about the middle of the 5th century, by two

Monks who came from India.

(p) Chinese; the people of China. The ancient Hebrews called it Sin; the moderns, Zin; the Arabs, Essin; the Persians and Tartars, Ifchin; and the Europeans, Sinarum Regio, and China from the Sing, from one of its ancient monarchs, Cina or Chine or from Chung; i. c. The kingdom of the middle; because the Chinese think it lies in the middle of the earth: Or, an excellen country: Or, from Sem, whose posterity they are. China is a mol ancient and large empire in the east of Asia: It was founded foo after the flood, and governed by its own emperors above 400 years, till the Tartars expell'd the last emperor, called Factius Fachir; A. D. 1278, and was not known to the Europeans in the 12th century. It is about 1380 miles in length, 1260 mile in breadth, and confilts of 16 provinces, most of which are as larg as any kingdom in Europe. The people, for their numbers, learn ing, laws, customs, &c. differ from all others, becarfe they ha no conversation with any. They are very cunning, conceited, " dustriou

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wind and fails: So the fiend walk'd up and down, alone, upon this new region, bent on his prey; alone indeed, for in the place where he now was, no other creature might be found, living or dead; none as yet, but afterwards like airy vapours flew up from the earth great store of all transitory and vain things, when Sin had fill'd the works of Men with vanity, and not only all vain things, but all who in vain things built their fond hopes of glory, or lafting fame, or their happiness, either in this or the other life; all who have their reward upon earth, who go about only feeking to gain the praise of Men, the fruits of painful superstition and blind zeal; fuch find here a fit retribution, as empty as their own deeds: All the unfinish'd works of na ture, all that are abortive, monstrous, or not mix'd according to kind, being diffolved upon earth fly hither, and wander vainly here 'till final diffolution; not in the neighbouring moon, as Aristo and some others have dream'd, (that bright planet may more likely be suppos'd to be inhabited by tranflated faints, or spirits of a middle nature, betwixt the angelical and human kind) hither, to this Limbo of Vanity, came first those giants, who were born when the fons of God join'd themselves ill to the daughters of those who were not of God: The next who came were the builders of Babel upon the plain of Shinar, (q) who still had they wherewithal would

dustrious, almost all Pagans and grand cheats. The Chinese have above 60,000 letters, yet not above 300 words, and write from the top to the bottom of the page. Their country is so plain, that in many places of it, they drive waggons made of a sort of cane, with sails and winds.

(q) Shinar; Heb. i. e. fcattered: Because the people were scattered over all the earth: Or, striking out of a tooth. from the confusion of all languages, Gep. x. 10. A part of Chaldea, where

Nimrod

would build new Babels: Others came fingle, Empedocles (r), who, that he might be thought a god, fondly leap'd into the flames of the burning mount Ætna; and Cleombrotus (s), who leap'd into the sea, to enjoy the elysium of Plato; (t) and many

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Nimrod built his tower. For countries were called from the captains of those that first settled in them: But this is so called, to

keep up the memory of that fad accident to future ages.

(r) Empedocles; Lat. from the Gr. i. e. stable in glory: A vain-glorious philosopher, historian and poet; and disciple of Pythagoras; born at Agrigentum in Sicily, the fon of Meon, who once refused a kingdom. He flourished in the 84th Olympiad, A.M. 3558, and before Jesus Christ 468. He wrote a book of natural philosophy in heroic verse, and is supposed to be the first that had any knowledge of rhetoric. To be honour'd as a god after death, he stole from his company by night, and threw himself into the mouth of mount Ætna, as if he had been translated into heaven: But the flames threw up his brazen fandals, and foon betray'd his ambition. See Horat. de arti poet. But others fay, that he fell into the fea, and was drowned.

(s) Cleombrotus; Lat. Gr. i e. the glory of mortals. A foolish young Greek of Ambracia, a city of Epirus, who was fo much taken with Plato's book of the immortality of the foul, that he leaped headlong from a wall into the fea, the fooner to be a partaker of the blifs in Elyfium. Cicero, Two of that name were kings

of Sparta, long before this man.

(t) Plata; Lat. from the Gr. i. e. broad: Because he was hunch-backed and broad in his forehead. His first name was Aristocles, Gr. i. e. the best glory; for the name of his grandfather; but he retained the latter. A famous philosopher, born at Athens in the first year of the 68th Olympiad, A. M. 3576, before Jesus Christ 482, and died in the first year of the 88th Olympiad, before Jesus Christ 348, aged 81, and upon the same day he was born. Being an infant, and sleeping one day under a myrtle tree, a Iwarm of bees lettled upon his lips, which was taken for an omen, that he should be very eloquent, which happened to be true; and therefore he was called the Athenian Bee, for the sweetness of his flyle. By his travels into Egypt, Chaldea, India, and reading the books of Moses and the prophets, he attained great knowledge of God, religion, and nature; therefore he is called the divine Plato. He was scholar to Socrates, Euclid, and the best masters S

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more too tedious to mention; Embrio's, idiots, and hermits; (u) fryars, white, black, and grey, with all their foolish trumpery: Hither pilgrims (x) roam, that have wander'd so far, to seek him dead in Golgotha (y), who lives in heaven; and they, who to be certain of going to Paradise, put on the weeds of Saint Dominic (z) when they are dying, or think to slip in, disguis'd in the habit of Saint Francis: (a)

of the age. He was a notable rhetorician, chief of the academics, and produced many eminent scholars: Nay, the primitive Christians embraced his system of philosophy, as far nearer to the holy scriptures, than that of the Epicureans, Stoics and Peripatetics. He has lest many books, which are written in the form of dialogues, except only his epistles. Quintilian says, that he seems not to

fpeak the language of men, but of the gods.

(u) Hermites; Gr. i. e. dwellers in the wilderness. At first, holy men for the sake of Christ and their lives, in hot persecutions, hid themselves in desarts, dens, and caves; and gave themselves wholly to fasting, praying, and great austerities. Paul the Theban, about A. D. 260, lived about 100 years in a cave: Anthony instituted the heremitical life in Egypt, and died A. D. 361. But the church of Rome hath made many innovations therein since.

(x) Pilgrims; Fr. from the Lat. i. e. strangers; men that travelled thro' foreign countries, to pay their devotions to saints departed, shrines, relicks. The Christian pilgrims went to Jerusalem, Rome, St. Iago, &c. and the Turkish to Mecca in Arabia, every year in solemn processions, to visit the tomb of Muhammed.

(y) Golgotha; Heb. Syr. i. e. a fcull: Because of the sculls and other bones of criminals executed there. The place where Christ was crucify'd on mount Moriah, upon the north side of Jerusalem, Mat. xxvii. 33. it was the same spot whereon Isaac was to be offered 2000 years before, and was a lively type of this.

(z) Dominie; Sp. Ital. Fr. Lat. i. e. the Lord. Dominieus, a Spaniard, was the the author of that order, call'd Dominican friars, instituted A. D. 1205. The inquisitors are of this order Some ignorant creatures put upon dying persons a priest's robe of these orders, to carry them safe through purgatory.

(a) St Francis was an Italian merchant, first call'd John, whe

instituted the order of Franciscan friars, A. D. 1192.

They pass the seven planets (b), and the fix'd stars, and all that is talked of, of christaline spheres and primum mobile: And now Saint Peter at the entrance of heaven seems to wait for them with his keys, and now they lift their seet as at the ascent of heaven, when a violent cross wind from either coast, blows them transverse through the pathless air, ten thousand leagues away: Then cowles, hoods, and habits, with their wearers, are flutter'd into rags: Then reliques, (c) beads, (d) indulgencies, (e) dispensations (f), pardons, bulls (g), are all the sport

(b) Planets; L.t. Gr. i. e. wandering flars; because of their various motions. An astron. term, they are seven in number, viz. Saturn, Japiter, Mars, Sun, Venus, Mercury, and the Moon.

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(c) Reliques, or relicks, Fr. Ital. Sp. Lat. i. e. remains or fragments of the bodies and cloaths of faints, preferv'd by Roman catholicks, with great veneration, viz. A finger, a toe, a tooth, a

girdle, &c. and all worshiped by them.

(d) Beads; Teut. Sax. Dut. i. e. prayers, round balls made of amber, wax, wood, glass, silver, gold, commonly of 15 tens, &c. which the commists count at prayers, by reckoning of which they know how often they have repeated their Pater-noster, Ave-mary, Credo, &c. as they are enjoined by their priests, even in the streets and at work; like the old Pharisees, Turks, and hypocrites. The heathens of Malabar use beads made of the bark of trees, as powerful antidotes again satan, sin and dangers, which are prepared by an holy order of men only, called antigods; and the Turks use beads also to persume themselves.

(e) Indulgencies; Fr. Ital. Sp. Port. Lat. i. e. bearing or coxing with one; relaxations or liberties, granted by the Popes, to dispence with some duties, or removing the infliction of some temporal punishment, due for sins past, or to come. Cardinal Bellarmin affirms, that indulgences are granted for 25000 years; but they

are fold at a very high price.

(f) Dispences, or Dispensations; Fr. Ital. Lat. sufferings of permissions granted by the Popes, to do things contrary to the laws

of God or man, for fo much ready money.

granted by the consent of a council of state; or from Lat. i. e. or naments,

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fport of winds: All these whirl'd upwards, sly over the backside of the world into a large and broad Limbo (b), since call'd the Paradise of Fools; which though now unpeopled and untrod, in process of time became unknown to few.

C H A P. IV.

Satan comes to the gates of heaven; his passage thence to the orb of the sun; where he finds Uriel the regent thereof, and upon inquiry is directed to the habitation of Man.

SATAN past on and wander'd a great while, 'till' at last a gleam of light caus'd him to direct his steps towards it; far distant he discovers a high structure, ascending by magnificent degrees up to the wall of heaven, at the top of which (but far more sumptuous) appear'd what seem'd to be a royal palace gate, with a front set off with gold and diamonds; the portal shone thick with sparkling lewels, impossible to be imitated upon earth, either in model or picture. The stairs were such as those were whereon Jacob (i) saw angels ascending and descending,

naments, hung about the necks of children, like a feal; briefs, licences of popes, to which leaden or golden feals were affix'd; and purchas'd at a fet price from the pope's exchequer.

(b) Limbo; Ital. Sp. Lat. i. e. the border of a garment: Vul. Limbus Patrum. A place fancied by Papists, bordering upon hell, where they say, the souls of all the patriarchs and other just men, from the beginning, were confin'd, till Christ at his passion de-

scended thither, and set them at liberty.

(i) Jacob; Heb. i. e. holding the heel; or tripping up his brother's heels; because he laid hold of his brother's heel in the birth, as if he would deprive him of his birthright at first, Gen. xxv. 26. A supplanter or deceiver, because he outwitted his brother Esau more than once Gen. xxv. 27, 36. Hos. xii. 2. The second son of Isaac and Rebecca, and the father of the twelve patriarehe

descending, bands of bright guardians, when he fled from Esau (k) as far as Padan-Aram (l), and the field of Luz (m), as he by night lay dreaming under the open air, and waking from his fleep cry'd out, This is the gate of heaven: Each stair was mysteroully meant, nor always flood there, but fometimes was drawn up to heaven out of fight; and underneath there flow'd a bright sea of jasper, or of liquid pearl, whereon whoever came after from the earth, arriv'd failing and wafted over by angels, or elfe flew over the lake, caught fwiftly away, and drawn in a fiery chariot by fiery fleeds, as Elijah the prophet was. At that time the stairs were let down, whether it were to dare Satan by the eafiness of the afcent, or to make his exclusion from the gates of happiness more grievous; directly against which from beneath, just over the happy feat of Paradife,

triarchs. He was born about A. M. 2130, and died in Egypt, 147 years of age. He was a grand master of astronomy, astrology, &c. and also a divine prophet.

(k) Efau; Heb. i. e. wrought or perfected; because he was more complete at his birth than other children, being covered all over with hair, as one that is old, and of a stronger constitution,

Gen, xxv. 25.

(1) Padan-Aram, Heb. i. e. a pair of rivers, viz. the Euphrates and the Tygris. It is called Padan only, i. e. a pair: Sometimes, Aram, i. e. a river of Aramia or Syria, sometimes Naharajim, i. e. rivers; and Padan Aram. By the Greeks, Mesopotamia, i. e. in the middle of rivers. By the Arabs, Al-Gezira, i. e. The island. By the Latins, Interamnia: Because it lies along the banks of two rivers: And by the modern Arabians Diarbec or Diarbech; i. e. the duke's country. To this country Jacob was sent by his mother, to avoid the revenge of his brother, and dwelt 21 years.

(m) Luz; Heb. Arab. i. e. a nut-tree, or rather the almondtree: because many of those trees grew thereabout, an ancient city in Canaan. In memory of the glorious vision that Jacob had near to it, he called it Bethel, i. e. the house of God, which name

it kept for many ages after.

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Paradife, there open'd a wide paffage down to the arth, (wider by far than that of after-times over nount Sion, or than that, though it was large, which was over the promis'd land so dear to God, by which his angels pass'd frequently to and fro to perform his great commands, to them whom he beheld with a choice regard, being those who inhabited as far as from Paneas (n), said to be the fountain of the river (o) Jordan, quite to Beersaba R 2 (p) where

(n) Paneas; Heb. from Pane and im, i. e. the mouth of the waters: because a vast slood of waters slow out of it. See Gen. exxii. 30. And the source of the Nile, a fountain in Palestina, near the old town Lais or Lishem. Heb. i. e. a rouring lion, and the Panean cave; from which that country was called Paneas. It becomes a rapid river, running thro' a fat soil. Pliny and other geographers of old thought it was the source of Jordan, but latter ravellers have discovered the contrary; for that it is in mount Lebanon, sour leagues above this. It is the outmost bounds of the promised land to the north, as Beershaba is to the south.

(o) Fordan or Jarden; Heb. compounded of For. i. e. descending or rapid; or from Farad: Heb. i. e. he descended: because of its rapid current from the mountains. And Dan: because it ran by the old city, Dan, from Dan the Patriarch, i. e. a judge. These two fountains uniting there, make the river Jordan, fo famous for many miracles; as the Tame and Isis or Ouse uniting their streams, little below Dorchester in Oxfordshire, make the river Thames. It is the chief river of Canaan, rising at the foot of mount Lebanon, runs by the borders of it on the east, thence to the south in a course of fifty leagues, 'till it looseth itself in the dead sea. By the way it makes two lakes, 1st, The lake of Semechon or Merom, i. e. a harp, and bitter; because that lake represents a harp, and the waters are bitter; it is dry in the fummer, Josh. xi. 5. 2dly, The lake of Genefareth, called the fea of Galilee, or thesea of of Tiberias, John. vi. 1. Forty-four miles from Jerusalem northward, four miles broad and twelve miles long. Jordan overflows the banks in March and April, from the fnow and rains that fall upon the mountains, Josh. iii. 15. Now it is not above twenty yards at the broadest, and about three or four yards deep, unless when it overflows, which Mr Maundrel could not observe, tho' he was there at the proper time, viz. in March 30. A. D. 1697. which.

Book III.

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(p), where the holy land borders upon Egypt and the coast of Arabia (q), so wide seem'd the opening where bounds were set to darkness, such as are set to the waves of the ocean, that they can go no farther.

Satan now upon the lower stair, that leads up by steps of gold to the gates of heaven, looks down with wonder at the sudden view of all this world at once; just as when a scout has gone all night in danger through dark and defart ways, at last at the break of chearful day climbs up to the top of some high hill, which unawares discovers to his sight the pleasant propect of some foreign country he had never seen before, or some renown'd metropolis, adorn'd with glittering towers and spires, which the rising sun gilds with his beams: Such wonder seiz'd the malignant spirit, though he had seen heaven, but envy seiz'd him much more at sight

which he supposes to be either, because its channel is deeper than it was of old; or because the waters of it may be diverted some other way. It is covered all along with trees, which make a pleasant sight, but a dangerous and disticult coming at it.

(p) Beersaba, or Beersheba; Heb. i. e. the well of the oath or covenant: because there Abraham and Abimelech made an alliance upon oath, Gen. xxi. 32. A town situated upon the utmost bounds of the holy land, forty miles from Jerusalem southward; and built upon that account. It belonged to the Edomites, then to the Simeonites. It was a great town in the days of St. Jerom the Christians in the holy war, fortified it against the Turks and Arabs; since that time it belongeth to the Turks, and is much decayed. It is now called Gallim or Giblin.

(q) Arabia; Heb. i. e. black, mixed, a robber: because the inhabitants of it are such: rather from Ereb, Heb. i. e. the west because it lies on the west of Judea. A large country in Asia, be tween Egypt and Judea, the Red sea and the Persian gulf, divided into the Stony, the Desart, and Happy. It was first peopled by Jok tan and his thirteen sons; by Ismael, sounder of the Hagarens of Saragens; then by Esau, and from him came twelve grand princes

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fight of all this world, which he beheld fo beautiful. Round he furveys, (and well he might where he ftood fo high above the circling canopy of the extended shade of Night) from east to west, and then from north to fouth he views in breadth; and without any longer paufe throws himfelf downright into the world's first region, and winds this way and that way through the clear air, among numberless stars, that at a distance shone like nothing but what they appear to us, but nigh hand they feem'd other worlds, or happy islands like those Hesperian (r) gardens, fo famous of old, plentiful fields, pleafant groves, and flowery vales, thrice happy habitations; but who dwelt happy there, Satan staid not to enquire. Above them all the golden fun, likeft in fplendor to heaven allur'd his eye; thither he bends his course through the calm firmament; but 'tis hard to tell his course thither, whither upwards or downwards, or in a direct line; where the great luminary, among the thick constellations, that keep due distance from him, dispences light from afar: They as they move turn their fwift and various motions, which compute days, months, and years, towards his all-chearing lamp; or else are turn'd by his attractive power that warms the universe gently, and with kind influence darts invisible virtue, even to the bottom of the ocean; fo marvellously was he fat in his bright station: There landed Satan, a spot, like which perhaps no aftronomer in the fun's shining

⁽r) Hosperian; Lat. Gr. i. e. western. The famous gardens of Hesperus the brother of Atlas (said to be in the western islands of Cape Verd or the Canaries, which belong to Africa, and lie under the evening-star, (which the Greeks and Latins call Hesperus and Vesperus) wherein were golden apples, kept by a watchful dragon. The sable is taken from the garden of Eden, and the glorious fruits there.

ing orb, though help'd by perspective glasses, ever faw: He found the place bright beyond all expression, compared with any thing on earth, either metal or stone; not all the parts alike, but all alike enlighten'd in all parts; as red hot iron is by fire; if metal, part of it seem'd gold, and part clear silver; if stone, most carbuncle (s), or chrysolite (t), or ruby (u), or topaz (x) or the twelve that shone in the breast-plate of Aaron (y) or that, seen rather in imagination than elsewhere, alchymists have so long been in vain search after, though by their powerful

(s) Carbuncle; Dut. Teut. Ital. Span. Lat. i. e. a little burning coal. A precious stone, resembling a burning coal in its lustre or colour. In Heb. bareketh, i. e. lightning. In Gr. Smagragdos, i. e. light. It was the third of the sirst row of precious stones in Aaron's breast plate, whereon the name of Levi was engraved, to shew that divine knowledge should shine in the priests of the Lord, to illuminate the church, Exod. xxviii. 17. Mat. v. 14. 16. It is an ancient but a vulgar error, to say, a carbuncle gives light in the dark.

(t) Chrysolite: Lat. Gr. i. e. a golden stone: because it shines like gold. It is the first of the 4th row, on which Asher was cut. It is of a sea-green colour, which shewed that his habitation should be near the sea, Exod. xxviii. 20. Josh. xix. 24. Rev. xxi. 20.

(n) Ruby, Lat. i. e. red: A precious stone of a glorious red colour, as red as blood. In Heb. Achlama, from which the Greeks call it amethyst, i. e. not to inebriate; for it is reported to be an antidote to drunkenness. It is found in the East-Indies, the Stony Arabia, Armenia, Egypt, Cyprus, &c. It was the last of the third row, whereon Gad was inscribed; to teach him watchfulness and temperance; and was also a sign of his victories, which were predicted, Gen. xlix. 19. Exod. xxviii. 19. and suffilled 1 Chron. v. 18.

(x) Topaz; Heb. from which the Greeks formed topazion, i.e. golden. A stone of a golden and green colour, found in Ethiopia, Job. xxix. 19. And in the Island Topazium, which lies in the Arabian gulph. It was the 2d of the sirst row whereon the name of Simeon was engraven Exod. xxviii, 17. Rev. xxi. 20.

(y) Aaron; Heb. i. e. a mountain. This name was given him by inspiration, predicting his high advancement and dignity,

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powerful art they bind quickfilver, and change matter into all manner of forms: What wonder then if the fields and regions here breathe forth pure elixir, and rivers run with liquid gold; when with one powerful touch the fun, though fo far remote from us, and mix'd with earthly matter, here in the dark produces fo many precious things, of colour fo glorious, and of fo rare effect? Here the devil met new matter to gaze at, nor was he dazled by fo much light; his eye commands far and wide, for here was no shade or obstacle to sight, for all was funshine, as at noon; so now the fun beams shoot upward, still direct, whence no way round can fall any shadow from dark bodies, and the air sharpen'd the eyes of Satan, to objects far distant, whereby he foon discover'd within fight a glorious angel stand within, the same whom St. John (z) saw also in the fun; his back was turn'd, but his brightness was not hid; a golden crown of the beams of the fun's rays encircled his head, nor less bright were his locks that hung behind waving on his shoulders,

and his death upon mount Hor, Heb. i. e. a mountain. The eldest son of Amram, older than Moses by three years, yet named last; born in Egypt, about A. M. 2460. The first high-priest of the Jews by divine election. He died A. M. 2583. in the 123d year of his age, before Jesus Christ 1448. in the land of Edom. Justin thro' a gross mistake calls him Arvas and the son of Moses.

(z) St. John; Heb. Jehochanan; i. e. gracious. A proper name of men among the Jews, mentioned I Chron xii. 12. Jer. xli. 11. John the Baptist, John the Apostle, John Mark, &c. Here the Apostle and author of the book of the Revelations, who saw an angel in the fun. "And I faw an angel standing in the fun; and he "cried with a loud voice, saying to all the sowls that sly in the " midst of heaven, come and gather yourselves together unto the supper of the great God. That ye may eat the slesh of kings, " and the flesh of captains, and the flesh of mighty men, and the " flesh of horses, and of them that sit on them, and the slesh of all " men both free and bond, both small and great.

which were cover'd with wings; he feem'd employ'd on some great and important affair, or fix'd in very

deep contemplation.

The impure spirit was glad of this, as being now in hope to find one who might direct his wandering flight to Paradife, the happy feat of Man, the propos'd end of his journey, and the beginning of our woe: But first he considers how he might change his shape, which else might bring him into danger, or be the cause of delay; and now he appears like a youthful cherub, not one of the chief, yet fuch as youth fmil'd heavenly in his face, and to every limb diffus'd fuitable grace; fo well did he contrive to feign: Under a coronet his flowing hair played upon either cheek in curls; he wore wings of many party-colour'd feathers sprinkled with gold; his habit was girt about him, as fit for travel, and he held in his hand, to help his steps, a filver wand. Satan did not draw nigh without being heard; the bright angel in the fun, admonish'd by his ear of his approach, turn'd his radiant vifage, and immediately was known by him, to be the arch-angel Uriel (a), one of the feven who ftand in the prefence of God, nearest to his throne, ready at command, and are as his eyes that run through all the heavens, or bear his fwift errands down to the earth, over fea and land; to him Satan approaches, and thus addresses himself:

Uriel!

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⁽a) Uriel; Heb. i. e. the light of God. Milton from the sense of his name very properly imagines this angel to be the president of the sun: For the ancients thought that all the superior orbs were governed by some divine intelligence. which moved them to worship those orbs. One of the seven arch-angels of the presence; which seems to be taken from Zech. iv. 10, &c. not from Tobit xii. 15. For that number mentioned there is an apocryphal story. However, this name is not found in holy scripture, but in the Apocrypha, 2 Esdras, Ch. iv. 1, 36.

poster.

Uriel! for thou art wont to be the first of those feven spirits, that stand in the fight of God's high throne, gloriously bright, to bring his great authentic will through the highest heaven, and to be the interpreter of it; where all the other angels attend to hear thy embally, and hear art likelieft by fupreme degree to obtain like honour, and as his eye give frequent visitation to this new created world: unspeakable defire to see and know all these his wonderful works, but chiefly Man, whom he delights in and favours fo much, and for whom he hath ordained all these, hath brought me thus wandering alone from the choirs of cherubin: Tell me; brightest seraph, in which of all these shining orbs hath Man his fix'd feat? (or has he his choice to dwell in which may please him best)? that I may find him out, gaze on him in fecret, or openly admire, that I may behold him on whom the great Creator hath bestow'd worlds, and on whom he hath pour'd all these graces; that in him and all things elfe, as is but meet, we may praise the universal Maker, who juffly hath driven out to deepest hell his rebellious foes; and to repair their loss, created this new happy race of Men, to ferve him better: Wisdom is in all his ways.

So spoke the false deceiver, without being perceiv'd; for neither Man nor angel can discover hypocrify, which is the only evil that walks invisible through heaven and earth, except to God alone, left so by his permissive will; and oftentimes though wisdom keeps awake, suspicion sleeps, and while goodness thinks no ill, where no ill seems to be, to simplicity gives up the charge: So hypocrify now for once beguil'd Uriel, though he was regent of the sun, and esteem'd to be the sharpest sighted spirit in all heaven; who to the foul and fraudulent im-

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poftor, according to the uprightness of his own

heart, thus return'd answer:

Fair angel! thy defire, which tends to the know. ledge of the works of God, thereby to glorify the great Work-Master, does not lead to any excess that deserves blame, but the more it seems excess, rather merits praise, that led thee hither from thy heavenly manfion thus alone, to witness with thine own eyes, what many perhaps have only heard in heaven, contented with a report; for full of wonder indeed all his works are, pleafant to know, and always worthieft to be all had in remembrance with delight. But what created mind can comprehend their number, or the infinite wisdom that brought them forth, but hid their causes in a depth not to be fathom'd? I faw when the formless mass, the material mold of this world, came to a heap at his word; Confusion heard his voice, and wild Uproar flood rul'd, and what had been thought vast infinitude became confin'd; after which at his fecond bidding the darkness fled, light shone, and order fpring from diforder; the elements hafted fwift to their feveral quarters; fire, water, earth, and air, and the purest æther flew upward, spirited with various forms, which in their motion became orbicular, and turn'd to numberless stars, as thou feelt, and how they move; each had its course and place appointed, and the rest surround and encompass this universe. Look downward upon that globe, whose hither fide thines from hence, though but with reflected light; that place is the earth, and the feat of Man; that light is his day, which were it not for that, Night (as she does the other hemisphere) would cover; but there the neighbouring moon (call that opposite fair star so) timely interposes her aid, her monthly round still ending and still renew-

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ing, thro' the midst of heaven; with borrow'd light she fills her increasing and decreasing face to enlighten the earth, and checks the night in her pale dominion. That spot to which I point now is Paradise, the abode of Adam; those lofty shades are his bower; the way thither thou canst not miss, that which re-

quires me lies quite contrary.

When he had faid this, he turn'd; and Satan bowing low, (as is usual to superior spirits in heaven, where none neglects due honour and reverence) took leave, and toward the coast of earth, down from the ecliptic (b) hasten'd with the hopes of success, throws himself down in steep slight, wheeling swiftly through the air; nor did he make the least stop, 'till he lighted upon the mountain Niphates (c).

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(b) Ecliptic of eclipse; Lat. Gr. a defect of light. An astron. term, a great wide circle in the heavens, extending between the two tropics, cross the equator; wherein the sun moves thro' the twelve signs of the zodiac in his yearly course; and there the eclipses do happen.

(e) Niphates; Lat. Gr. i. e. fnowy; because it is generally covered with snow. It is a very high mountain, part of mount Taurus, between Armenia and Mesopotamia, not far from Paradise,

and the source of Euphrates and Tygris.

The End of the THIRD BOOK.

FOURTH BOOK

OF

PARADISE LOST.

The ARGUMENT.

CATAN, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which be undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradife, whose outward prospect and situation is describ'd. Satan overleaps the bounds, sits in the Shape of a cormorant on the tree of life, as the highest in the garden, to look about him. The garden describ'd; Satan's first fight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; over-hears their discourse; from thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress; then leaves them for some time to know further of their State by Some other means. In the interim Uniel descending on a sun-beam warns Gabriel, (who had in charge the gate of Paradife,) that some evil spirit had escaped the deep, and past at noon by his sphere in the shape of a good angel down to Paradise, discover'd afterwards by his furious gestures in the mount: Gabriel promises to find him out ere morning. Night coming on, Adam and Eve discourse of going to their rest : Their bower describ'd; their evening-worship. Gabriel drawing char ing J Para lest Ada

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ing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam and Eve, sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, tho' unwilling to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a sign from heaven, slies out of Paradise.

CHAP. I.

Satan, in prospect of Eden, falls into many doubts with himself, yet journeys on to Paradise, which is defirib'd.

TEVER was there more need than now for that warning voice, which Saint John heard cry aloud in heaven, when the dragon, put a fecond time to rout, came furiously down to be reveng'd on Men, Woe to the inhabitants on earth! that now while time was, our first parents had been given notice of the coming of their fecret enemy, and fo perchance have escap'd his mortal snare: For Satan now enflam'd with rage came, (the tempter before he was the accuser of mankind) to revenge on frail innocent man his lofs of that first battle, and his flight to hell. His courage now began a little to fail him, though afar off he was bold and fearless; nor had he cause to boast the fatal attempt, the execution of which being near its birth, raises dark thoughts in him, rowls and boils in his tumultuous breaft, and like a devilish engine recoils back upon himself; horror and doubt distract his troubled mind, and from the bottom stir the hell within him, for within him he brings hell, and round

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round about him; nor can fly one step-from hell by change of place, no more than he can fly from him, self: Now conscience wakes dispair that slumber'd, wakes the bitter remembrance of what he was, consideration of what he is, and what must be worse; for of worse deeds worse sufferings must be the consequence. Sometimes he sixes his griev'd look towards Eden, which now lay pleasant in his view, and sometimes towards heaven and the full blazing sun, which was just now arriv'd to its meridian height; then revolving much within him-

felf, he thus began fighing. Oh thou! that crown'd with furpassing glory, look'ft from thy fole dominion, like the God of this new world; at the fight of whom all the ftars hide their diminish'd heads; to thee! I call, but with no friendly voice, and add thy name, () fun! to tell thee how much I hate thy beams, that bring to my remembrance from what state I fell: How glorious once did I fit, far above thy sphere! 'till pride and worse ambition was the cause of my being thrown down, for waging war in heaven against its matchless King. Ah wherefore did I so! he deferv'd from me no fuch return, whom he created what I was in that bright eminence: He upbraided none with the good gifts he gave; nor was it any hardship to ferve him: What could there be lefs than to afford him praise, (which is the easiest recompence) and pay him thanks? How justly was all this due! yet all his good prov'd ill in me, and work'd nothing but malice: for being lifted up so high I disdain'd fabjection, and thought that one step higher would fet me highest of all, and so in a moment quit me of the immense debt of endless gratitude; so burthenfome it is always to be paying, and still to owe; forgetful that from him I was still receiving; and did did not confider, that a grateful mind by acknowledging the benefit, owes not, but fo pays, at the fame time indebted and discharg'd: Where was the hardships then? O had his powerful destiny ordain'd and made me fome inferior angel! then I had flood happy; no unlimited hope had rais'd ambition in me! and yet why not? Some other power as great as I might have afpir'd, and drawn me, though a fpirit of meaner rank, to his party: But other powers as great did not fall, but stand now unfhaken, arm'd against all temptation, either from without or within. Hadft thou the fame free will and power to stand as they? Thou hadst! whom hast thou then to accuse? or what? but heaven's free love equally dealt to all? Accurs'd be his love then! fince be it love or hate, it alike deals out to me eternal mifery: Nay, let me be accurs'd! fince I chofe freely against his will what I now so justly repent. Miserable wretch that I am! which way shall I fly from infinite wrath, and from infinite despair? Which ever way I fly is hell; I myfelf am hell, and in the lowest depth; a lower deep opens wide, always threatening to devour me, to which the prefent hell I fuffer feems to be a heaven. O then relent at last! Is there no place left for repentance? Is there none left for pardon? No there is none left, but by fubmission; and that disdain forbids me, and the fear that I have of fhame among the fpirits beneath, whom I feduc'd with far different promifes and other vaunts than submission, boasting, that I could overcome the Omnipotent. Ah me! little do they know how severely I suffer for that vain boast; under what torments I groan inwardly, while they adore me, high a dvanced on the throne of hell, and diftinguish'd with sceptre and diadem: (a) So

(a) So much the lower still I fall, only supreme in mifery; fuch joy does ambition find! But fay that I could repent, and could by an act of grace retain my former flate; how foon would height recal high thoughts? and how foon unfay what feign'd fubmiffion had fworn! Ease would recant vows that were made in pain, as violent and void; (for never can there grow a true reconcilement, where wounds of fo deadly hate have pierc'd fo deep) which would but lead me on to a worfe relapfe, and a fall still heavier; by which means I should dearly purchase a short intermission of my present torments, bought at the price of double fmart. My Punisher knows this, and therefore is as far from granting peace, as I am from begging it. All hope thus excluded, inflead of us, now outcast and exil'd, behold his new delight, Mankind created, and this world for him: So farewell hope! and with hope farewell also fear! farewell remorfe! all good is loft to me; evil be thou henceforth my good! by thee at least I hold a divided empire with the King of heaven, and by thy means perhaps will reign more than half; as Man; before it is long, and this new world shall know.

While he was thus speaking, the passions that mov'd him, dimm'd his face, and he chang'd countenance thrice and grew pale, with anger, envy, and despair, which alter'd his borrow'd visage and betray'd him to be a counterfeit, if any eye beheld

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⁽a) Diadem; Fr. Ital. Sp. Lat. from the Gr. i. e. binding about. What the Syrians call Mitra, the Greeks named Diadema, and the Latins Vitta, says Scaliger. A white fillet or scars, like the Turkish turbant; wherewith the ancient princes of Persia, and the priests also, tied a crown about their heads: A king's crown. Alexander the Great brought the use of it first into Europe, as Justin reports. Cæsar and Caligula resused it; but Aurelian was the first Roman emperor that wore a diadem.

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him; (for heavenly minds are always clear from fuch distempers) whereof he being soon aware, with an outward calm smooth'd each perturbation, cor triver of fraud! and was the first that practis'd falshood under a faintly outfide, to conceal deep malice with thoughts of deep revenge: Yet had he not practis'd enough to deceive . Uriel, whose eye pursu'd him down the way he went, and faw him on the mountain Niphates, disfigur'd more than could befall spirits of happy kind : He mark'd his fierce gestures and mad demeanour, supposing himself to be then all alone, unobserv'd and unseen. So on Satan journies, and comes to the border of Eden, where delicious Paradife crowns the campaign head of a fleep wilderness with her green inclosure, which makes a rural fence; whose shrubby sides overgrown with thickets, wild and grotefque, deny'd all manner of access, and over head grew an unsurmountable height of loftiest cedars, (b) pines, firs, and wide-spreading palm, (c) and as the ranks ascend

(b) Cedar; Fr. Lat. from the Gr. a very large, thick, and tell tree, with small and slender leaves. It is always green, never decays, and is detestable to worms; because of its bitter sap; the ancients anointed their books with it, to keep them from being worm-eaten; my Lord Bacon thinks the wood of it lasts room years sound. It grows chiefly on M. Lebanon, and in the woods of America, was much in esteem of old, and highly celebrated in

scripture, but now is very much decreased.

(c) Palm; Fr. Brit. Teut. Ital. Sp. Dut. Lat. from the Gr. i.e. the hand expanded; because its leaves resemble the palm of a man's hand. The palm or date tree. It was used of old as a sign of victory, and victory itself: Because the more it is oppressed, the more it riseth and spreadeth. The palm was used in the service of God. "And ye shall take you on the sirst day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and the willows of the brook; and ye shall rejoice before the Lord your God seven days." And is said to be worn in Paradise itself, Rev. vii. 9. "After this I beheld, and lo, a great

shade above shade, many a pleasant Sylvan scene, woody theatre, stately to the view: Yet higher than their tops, the green inclosure and banks of Paradife sprung up; which gave to Adam a large prospect into his lower empire, neighbouring round the mount of Paradife: and higher than that wall appear'd a circling row of beautiful trees, loaden at once with bloffoms and fairest fruit of golden hue, mix'd with gay enamell'd colours, on which the fun had left the beauty of his beams, more ftrongly painted than he does on a fair evening cloud, or on the rainbow, when God hath fent rain upon the earth; fo lovely did that landscape seem: and now purer air still meets Satan's approach, which to the heart inspires vernal delight and joy, able to chase away all fadness except despair: Now gentle gales difperse natural persumes, sweets which they fan from flowers, and betray from whence they ftole them: As when to them who fail beyond the Cape of Good Hope, and are got past Mozambic (d), north east winds blow Sabean (e) odours off at sea, from

"great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." It was also the sign and reward of victory in all the Grecian games. The ancients honoured victorious princes with

fpreading of palms and flowers before them in their triumphs. The Jews received Alexander the Great, and our Redeemer, and they

of Cremona, Vitellius, in this fashion.

(d) Mozambie, Mezambiea, and the French call it Mozambique. Ethiop. A little island with a chief city bailt upon a river of the same name, upon the east cost of Africa, belonging to Zanguebar, 270 miles from Madagascar to the west. It is barren and unhealthful, but populous: because of the great trade with the Portuguese, who possess it now.

(e) Sabean, of Saba; from Seba or Saba, the fon of Chus, the 6th fon of Cham, Gen. x. 7. Saba is the chief city of Arabia

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the spicy shore of Arabia Felix, well pleas'd with such delay they slaken their course, and the ocean seems to smile, chear'd with the grateful smell; so Satan entertain'd these rich pursumes, who came to be their bane, though better pleas'd with them than Asmodeus (f) was with the smoak of the burnt sish, that drove him (though he was so much enamour'd that he dostroy'd seven of her husbands) from the wife of Tobias, and sent him from Media (g) into the utmost parts of Egypt, where the angel Raphael bound him sast.

CHAP. II.

Paradise describ'd; Satan's first sight of Adam and Eve, at which he is greatly surprized; overhears their discourse, and from thence meditates their destruction.

Tow Satan had journied on, pensive and slow, to the ascent of that steep and inaccessible hill, but found no further way; the undergrowth of shrubs and tangling bushes had twisted themselves so into one cluster, that they deny'd a path to whatever might assay to pass that way: There was only

the Happy, now Zibit, where there is a great store of cinnamon,

casha, frankincense, myrrh, and other sweet spices.

(f) Afmodeus; Heb. i. e. a destroyer or fire. A prince of devils amongst the rabbies. An evil spirit, who is said to have haunted the house of Raguel; to be in love with his daughter Sarah, and to have destroyed seven husbands in the first night of their

marriage, Tob. iii. 8. 17.

(g) Media; Heb. from Madai the fon of Japhet, Gen. x. 2. i.e. a measure: because he was of a large stature. A large country and ancient kingdom in Asia, on the north of Persia, near Georgia, and upon the Caspian sea, having Armenia and Assyria on the west. It was once mistress of the eastern monarchy of the Medes, for 317 years, but scon fell into the Persians; then became subject to the Turks. Now Servan or Shirvan,

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one gate, and that look'd east on the other fide, which when Satan faw, he difdain'd to enter properly, and in contempt at once leap'd over all bounds, of hill or highest wall, and quite within lights on his feet: As when a prowling wolf, driven by hunger to feek new haunts for his prey, watch. ing where the shepherds pen their flocks in the sheep-cotes at evening, leaps over the fence amidft the field, and gets fecurely and with eafe into the fold; or as a thief with an intention to rob some rich merchant (whose substantial doors, cross-barr'd and bolted fast, cannot be broke open) climbs in at the window, or at the top of the house: So did this first great thief climb into God's fold; (fo do fince lewd hirelings climb into his church) from thence he flew up, and upon the middle tree in Paradife, (which was the tree of life, and the highest that grew there) fat like a cormorant; yet did not thereby regain true life, but inflead of that fat devifing death to them who liv'd; nor did he think of the virtue of that life-giving plant, but only us'dto take a view of Paradife, what well us'd had been the pledge of immortality. (So little does any but God alone know to fet a right value on the things before him, but either perverts the best things to the worst of abuses, or else to their meanest use with new wonder now he views beneath him Nature's whole wealth, expos'd in narrow room to all the delight of human fense; nay it was more; it was a heaven on earth; for the garden was the happy Paradife of God, by him planted in the eaft of Eden; Eden was stretch'd out from Auran (b) eastward,

⁽h) Auran, Haron, or Charan; Heb. i. e. wrath. The chief city of Mesopotamia, whither Abraham sled from the wrath of God: because of the idolatry of the Chaldeans, and also dwelt for

to the royal towers of great Sciencia (i), built by the kings of Greece; or where the fons of Eden dwelt in Telaffar (k). In this pleafant foil had God ordain'd his far more pleafant garden, and to grow out of the fertile ground all trees of the noblest kind; whether for fight, fmell, or taste; and exactly in the middle stood the tree of life highly eminent, bearing ambrofial fruit, and bloffoms of vegetable gold; and next to the tree of life grew our death, the tree of knowledge; the knowledge of good, bought too dear through the knowledge of ill! Through Eden fouthward there went a large river, which never chang'd its course, but underneath the shaggy hill being ingulph'd pass'd through; for God had thrown that mountain as his garden fence, high rais'd upon the rapid current, which through veins of the porous earth drawn up with a kindly thirst, rose a fresh fountain,

time, Gen. xi. 31. Acts. vii. 4. Jacob went to it afterwards for fear of Esau's wrath, Gen. xxix. which giveth name to a large country upon the river Tygris. It is also called Aram and Aramia; from Aram the son of Sem, i. e. mighty; and is what we call Syria. This city is 440 miles northward from Jerusalem; now called Ophea. It is eleven days journey from Nineve; populous, and hath a good trade.

(i) Selucia; Lat. Gr. i.e. a glaring light. Another famous city of Mesopotamia, called also Calne in the land of Shinaz, Gen. x. 10. Coche, then Alexandria; because it was rebuilt by Alexander the Great; afterwards repaired by Antiochus king of Syria, who called it Seleucia in memory of his father Seleucus, Gr. i. e. glorious. It is forty miles from old Babylon upon the confluence of the Euphrates and the Tygris; the Turks possess it now, and

call it Bachda or Bagdad.

(k) Telessar, and Elassar, Heb. i. e. a fort or rampart of the Assirians. A country upon the borders of Assyria, wherein the Edinites were garrisoned to guard Babylon, from the incroachments of the Assyrians, Isa. xxxvii. 12. Ezek. xxiii. 23. Between these places the true Eden and Paradise were situated. Vid. Huet, de Situ Paradisi.

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and water'd the garden with many a stream; thence united fell down the flop'd shade, and met the lower flood, which now appears from his darkfome paf. fage, and now being divided into four main streams runs different ways, wandering through many a famous realm and country, whereof their needs no account here; but rather to tell how (if art could tell how) from that faphire fountain the curled brooks rolling over bright pearl and fands of gold, ran nectar with many a winding course under the fpreading fhades, vifiting each plant and feeding the flowers of Paradife, which bountiful nature and not nice art had pour'd forth profusely, in beds and curious knots in hill, dale, and plain, both where the morning fun first smote warmly the open field, and where the unpierc'd fhade held the bowers in plea-

fing darkness, even at noon.

Thus this place was a happy rural feat, with variety of prospect and groves, some of whose rich trees dropp'd balm and fweet gums; others, whose fruit hung delightfully, streak'd as it were with burnish'd gold, and of delicious taste; what was fabled of the Hefperian fruit true only here: Betwixt thefe groves were lawns, or level downs, among which were dispers'd flocks, grazing upon the tender grass; or hills of palm, or else the flowry edge of fome well-water'd valley fpread its ftore; flowers of every hue, and roses without thorns. Another fide flady grottos, and caves of cool recefs, over which the spreading vine laid forth her purple grapes, and gently crept with her increasing and wanton branches; mean while the murmuring waters fall dispersed down the slope hills, or else unite their streams in a lake, that as it were holds a mirfor to the bank grown over with fweet myrtle. The birds apply their choir with vernal airs, which

breathing

breathing the smell of the fields and groves, make music in the trembling leaves, while nature, attended by the seasons and the hours, led on a continual spring: Not that fair field of Enna (1), where Proferpine (m) gathering Rowers was ravish'd by Pluto, which caus'd Ceres all that pain to seek her through the world; nor that sweet grove of Daphne, by the river Orontes (n), and the inspir'd spring of Castalia (o) might by any means be compar'd to this Paradise of Eden; nor that island of Nysa, (p) surrounded

(1) Enna; Chal. Phan. i. e. a garden and fountain. Enna is the same as Eden, in the language of the Phoenicians; which they borrowed from Moses, Gen. ii. 8. A most pleasant field in the heart of Sicily, abounding with springs, fruits and flowers. There was a city, a temple of Ceres, and a fine grove: And out of it

Pluto stole and carried off Proferpine into hell.

(m) Proferpine; Lat. i. e. creeping out. The daughter of Jupiter and Ceres, ravished by Pluto. Her mother Ceres went to hell to get her released; but because she had tasted a pomegranate in Plute's orchard, Jupiter could do no more, than give her leave to accompany her six months above; and Pluto six other months below. Of the rape of Proserpina, see Pindar. Ode I. This sable hath mothing else in it, than that the corn, fruits, &cc. lie six months in the ground, then creep out of it, and slourish six months above it; and Ceres was an inventress or improveress of husbandry, &c. The poets make her the queen of hell.

(n) Orontes; Gr. Lat. i. e. rapid. The largest river in Syria, rising on M. Lebanon, washing many cities in its course; it runs

by and thro' Antioch into the Mediterranean sea.

(o) Castalia; Arab. i. e. a purling stream. A fine spring at the root of Parnassus, sacred to the muses: Because the pleasant found of it gliding down that hill, elevated the imagination. Here is another of this name by the grove of Daphne at Antioch, which

foretold Hadrian's advancement to the empire.

(p) Nysa; Heb. i. e. a banner or refuge. A city of Arabia, within the isle of Nysa, upon the river Triton, where Bacchus was nursed, as they report. This fable took its original from that history related in Exod. xvii. 15. where Moses built an altar to Jehovah Nissi, Heb. i. e. the Lord is my banner, upon the victory over Amalek: For Bacchus is Moses among the heathens. Hence

Bacchus

rounded by the river Triton (q), where Cham (r), the youngest son of Noah, (whom the Gentiles call Ammon (s) and Lybian Jove) hid Amalthea (t) and her youthful son Bacchus, (u) from her step-mother Rhea; nor could the mountain Amara (x) be compar'd to Paradise, where the kings of Abassinia (y) guard

Bacchus was called also Dionysius, i. e. God of Nysa, or the Nysa of Bacchus.

(q) Triton; Arab. i. e. a pasture. A river in Africa, which issues out of the lake Triton in the Mediterranean sca, over-against the Lesser Syrtis and divides Lybia into two equal parts. Now

Rio de Capo.

(r) Cham, or Ham; Heb. i. e. heat or blackness; the 3d and youngest son of Noah, Gen. ix. 24. And Jupiter among the gentiles. In the first division of the earth, Syria, Arabia, Egypt, and all Africa sell to his share.

(s) Ammon; or Hammon; Heb. i. e. heat. Another name of Cham, whom the old Egyptians and Grecians worshipped under this denomination. His temple and famous oracle stood in Cyrene

on the west side of Egypt and the desarts of Lybia.

(1) Amulthea; Chald. i. e. a nurse; Gr. i. e. very rich or multiplying: Daughter of Melissus king of Crete, a mistress and nurse of Jupiter, which fed him with goat's milk and honey; and mother of Bacchus. Jupiter gave her a horn of plenty, which supplied every thing.

(u) Bacchus; Heb. Barchus, i.e. the for of Chus. The natural fon of Jupiter by Amalthea, (others fay) by Semele, which may be the fame woman, by a different name. He first planted vines and made wine: Therefore he was esteemed the god of

wine.

(x) Amara, or Ambara, Heb. and Ethiopic; for the latter has a near resemblance to the former language; for example, Abim in the Heb. is our father; Abana in the Ethiopic is the same; so they call their arch-bishop. Amara is a province under the equinoctial, and one of the kingdoms of Abyssinia, or Upper Ethiopia, almost in the middle of it, on the south. There is a mountain of the same name, about 90 M. in compass, a days journey high, and encompassed with rocks, with only one entrance to it. On the top are many beautiful palaces, wherein the emperor's children are educated, and the younger sons kept 'till they die, that they may not disturb the government.

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y) guard their children, (tho' by some suppos'd o be the very place) under the equinoctial line, and by the head of Nile, encompass'd with shining tocks, a whole day's journey high; but in reality ar remote from this Assyrian garden, where Satan without any pleasure beheld all delight, all kind of living creatures strange to him, and quite new to

his fight.

Two of shape far more noble than the rest, upright and tall, erect like gods, cloathed with native honour and in naked majesty, seem'd lords of all, and feem'd worthy to be fo; for in their divine looks shone the image of their glorious Maker, truth, wisdom, and fanctitude, pure and severe, (severe, but plac'd in true filial freedom) whence comes true authority in Men; though they did not feem equal, as ther fex was not alike: He was form'd for valour and contemplation, the for foftness and sweet attracting grace; he only for God, but she for God and him: His fair large forehead and elevated eye declar'd absolute rule, and his brown hair, round from his parted forehead hung, curling, but not beneath his broad shoulders: She wore her unadorn'd fair hair, loofe as a vail, down to her slender waist, but wav'd in wanton ringlets as the vine curls its tendrils, which imply'd fubjection, but required with gentle government, and by him best receiv'd when

⁽y) Abassinia: from Abasseni; Arab. a foattered people; an ancient people of Arabia, near Sabæa, of the posterity of Joktan, who settled afterwards in Ethiopia Superior; and there erected a vast empire of 26 or 30 distinct kingdoms. The Portuguese discovered this empire to the Europeans, A. D. 1500. And the Dutch call it the country of Prester John, from Unchan Jahannan, one of the emperors of it, about A. D. 1200. The Upper Ethiopia upon the Red sea and the Persian ocean, on the east side of Assica. The inhabitants are all black, and for the most part Christians.

when yielded by her with coy submission, a modest pride, and a fweet, reluctant, yet amorous delay: Nor were those mysterious parts hid which Men now conceal; then was not guilty and dishonest shame of nature's works (the name of honour! but difhon. ourable) bred from fin, how has it troubled all Mankind with mere thews of feeming pure, instead of being fo? and banish'd from Man the greatest happiness of his life, his native simplicity and spotless innocence! So they pass'd on naked, nor strove to Shun the fight of God or the angels, for they thought no evil: Hand in hand they pass'd along, lovelier than any pair that ever fince met in the embraces of love; Adam more excellent in form than any of his fons fince born, and Eve fairer than any

of her daughters.

Under the shade of a bower that stood on a green, the trees whispering foftly, by a fresh fountain's fide, they fat them down, and after no more toil of their fweet gardening labour, than ferv'd to recommend the cool air and make ease more pleasant, and wholefome thirst and appetite more grateful, they began to eat of the fruits of the garden for Supper, delicious fruits, which the loaded boughs wielded them; as they fat leaning along the fide of the foft downy bank, fprinkled with flowers, they chew'd the favoury pulp, and then in the rind, as often as they were thirsty, scoop'd up the brimming fiream; nor was there wanting endearing fmiles, gentle purpose, nor youthful dalliance, as befeems a fair couple bound in the happy nuptial league, and alone as they were. About them all the beafts of the earth play'd wantonly, (the' fince that grown wild) beafts of all chace, in wood or wilderness, den or forest; the lion sporting about ramp'd up, and in as paw, dandled the kid; bears, tygers, ounces, and

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and leopards, play'd before them; the unweildy elephant us'd all his might to make them myrth, and
twifted about his limber trunk; the fly, close, infinuating serpent, twifted his train in many a fold,
and unobserv'd gave proof of his fatal subtility; others of the beasts couch'd upon the grass, and now
fill'd with pasture, sat gazing or lying down, and
thewing the cud: for the sun was declin'd, and hasting with swift career to the ocean islands, and on the
other side of heaven the stars that introduc'd the
evening arose; when Satan, who all this while
slood gazing as at first, at length scarcely recover'd

power of speech as follows:

Oh hell! what do my eyes with forrow and grief behold! Creatures of another mold advanc'd into our room of bliss; perhaps earth-born, and not fpirits, yet to bright heavenly spirits little inferior; whom my thoughts purfue with wonder, and whom I could love, fo lively the divine refemblance shines in them, and fuch grace the hand that made them hath bestow'd upon their form. Ah gentle pair ! little do you think how near your change approaches when all these delights will vanish, and deliver you up to mifery; more mifery by as much as now your tafte of joy is more; now happy, but that happihess too ill secur'd to continue long, and this high feat, your heaven, too ill defended, to keep out such a fee as is enter'd now; yet no propos'd fee to you, whom I could pity thus unguarded, though I myself am unpitied. I seek a league with you and mutual amity, so close and strait, that henceforward must dwell with you, or else you with me: Perhaps my dwelling-place may not delight your fenfes, ike this fair Paradife, yet such as it is accept it; your Maker's work; he gave it me, and I as freely give it: To entertain you two, hell shall unfold her

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gates the widest, and send forth all her kings: There (not like these narrow limits) will be room to receive your numerous offspring: If it is no better place, thank him who puts me unwilling to take this revenge on you who wrong me not, instead of him who wrongs me. And should I (as indeed I do) melt to pity at your harmless innocence; yet public reason, just honour, and revenge, and empire, by conquering this new world, compel me now to do, what else (notwithstanding I am damn'd) I should abhor.

Thus spoke the fiend, and with the tyrant's plea, necessity, excus'd his devilish deeds. Then from his lofty fland upon the tree of life, he lights down among the sporting herds of those four-footed beafts, turning himfelf into the form fometimes of one and fometimes of another, as their shapes ferv'd his end best, to view his prey nearer, and unobserv'd to mark what by words or actions he might learn further of their state: Now he stalks round about them like a lion, with a fierce glare; then as a tyger, who by chance hath fpy'd two gentle fawns at play in some purlieu, strait couches down close, then rifing, changes his cunning watch as one who was chusing his ground, from whence rushing out, he might furest seize them both, grip'd in each paw; when Adam, the first of all men, turning himself to Eve, the first of women, began this moving fpeech, which turn'd Satan all to attention:

Sole partner, and dearest of all these joys; dearer than all! that power that made us, and for our use and comfort all this great world, must need be infinitely good, and of his good be as liberal and free as he is infinite; that rais'd us from the dust, and then plac'd us here in all this happiness, who have merited nothing from him, nor are able to per-

form

form any thing of which he hath any need; who requires no other fervice from us, than to keep this one eafy charge, that of all the the trees in Paradife, which bear fuch various and delicious fruit, we are only forbid to tafte that tree of knowledge, which is planted by the tree of life, fo near is death placed to life; whatever death be; no doubt some very dreadful thing; for thou knowest well God hath pronounc'd it death to taste of that tree: Among so many figns of power and rule he has conferr'd upon us, and dominion which he hath given us over all other creatures that live on earth, in fea, or in the air, this is the only fign left of our obedience : Then don't let us think one easy prohibition hard, who enjoy fo large and free a liberty in all things elfe, and have an unlimited choice of manifold delights; but let us praise him for ever, and extol his bounty, following our pleasurable task to prune these growing plants, and tend upon these flowers; which if of itself were toilsome, yet with thee would feem fweet and pleafant.

To whom Eve reply'd thus; Oh thou! from whom and for whom I was form'd, flesh of my slesh, and without whom my being would be to no purpote, my guide and head! what thou hast said is just and right, for we indeed owe all praises and daily thanks to him; but I chiefly, who enjoy so much the happier lot by enjoying thee, who art more noble and excellent by so much odds; whilst thou canst find no where any thing that is equal to thyself. I often remember that day when I first waked from sleep, and laid down under a shade upon slowers, wondering much where I was and what I was, from whence, and how I was brought thither: Not a great way from thence a sound of murmuring waters slow'd forth from a cave, and spread into

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a liquid plain, which then flood unmov'd and clear as the fky; I went thither with unexperienc'd thought, and laid me down upon the green bank, to look into the smooth and pure lake, that feem'd to me to be another fky: As I bent myfelf down to look, just opposite appear'd a shape in the water, bending to look upon me; I ftarted back, and that started back also; but I being pleas'd foon return'd, and that as foon return'd, and as pleas'd, with anfwering looks of fympathy and love: There 'till now had I fix'd my eyes, and pin'd away with vain delire, had not a voice thus warn'd me. " Fair creature, what thou there feelt is nothing " but thyfelf, it came with thee, and with thee it " goes away; but follow me, and I will bring the " where fomething more than a fhadow waits for " thy coming, and for thy foft embraces; 'tis he " whose image thou art, thou shall enjoy him infe-" parably, to him thalt bear multitudes of creatures " like thyfelf, and thence shalt be call'd the mother " of human kind." What could I do elfe but immer diately follow, being led thus invisibly, 'till I saw thee under I platan? (z) Fair indeed and tall, and yet methought less fair, less winning and soft, and less amiably mild than that other smooth watry is mage: Iturn'd back, thou criedit aloud, followed me; fair Eve return; from whom doft thou fly? whom thou flieft from, of him art thou made, his flesh and

⁽z) Platan (in the lat. edit. Plantan, which is wrong) Gr. i.e. broad; because the leaves of it are very broad and spreading wide, which make a cool, refreshing, and welcome shade in hot countries; the plane-tree. It grows very large and well spread in Macedonia; the body of it is a clear green, smooth as glass, very streight, and about 20 feet high; the leaves are eight or ten feet long, and four feet broad; and the heart of it is a common food in south America.

bone; to give thee thy being I lent substantial life, nearest my heart and out of my side, to have thee by my side; henceforth an individual and dear comfort, I seek thee as part of my soul, and lay claim to thee who art my other half!——With that thy gentle hand took hold of mine; I yielded; and from that time see how much beauty is excell'd by manly grace and wisdom, besides which nothing is truly sair.

So spake our first and general mother, and with eyes of conjugal attraction and meek surrender, half embracing him, lean'd upon Adam; half her naked swelling breast met his, hid under the slowing tresses of her golden hair: He, in delight both of her beauty and her submissive charms, smil'd with superior love, as poets seign Jupiter to smile on Juno, (a) when he makes the clouds fruitful, that shed May-slowers; and he press'd her matron lip with frequent and pure kisses:——The devil turn'd aside for envy; yet with a jealous and malicious look ey'd them, and thus complain'd to himself:

Hateful and tormenting fight! thus these two in the Paradise of one anothers arms, (the happiest Iden) shall enjoy their fill of bliss upon bliss; while I am thrust to hell, where there's neither joy nor love, but what among others is not the least of our torments, sierce desire pines with pain of longing, never satisfy'd nor quench'd. Yet don't let me forget what I have gain'd from their own mouths: It sems all is not theirs; their stands one fatal tree, call'd the tree of knowledge, forbidden them to taste: Knowledge forbidden; and why? that is suspi-

cious

⁽a) Juno; Lat. i. e. belp or affisiance. An heathen goddess, the fifter and wife of Jupiter; she goes under various names among the ancient poets. By this fable they meant the air and earth, which came both out of one womb, the Chaos.

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cious and without reason: Why should their Lord envy them that? Can it be any fin to gain knowledge? Can that deserve death? And do they stand perfect only by their ignorance? Is that their happy state? Their faith, and the proof of their obedience? What a fair foundation is here laid, whereon to build their ruin? For this cause I will excite a greater defire to know, and to reject envious commands invented only with a defign to keep them low, whom this prohibited knowledge might exalt and make equal with Gods: Perhaps aspiring to be fuch, they tafte, and die, what can likelier be the consequence? But first I must walk round this garden with very narrow fearch, and leave no place undiscover'd; a wonder if chance may not lead me, where I may meet fome wandering spirit of heaven, retir'd in some thick shade, or near some fountain, from whom I may learn what I want farther to know .--- Ye happy pair! live while ye may, and 'till I return enjoy short pleasures, for the woes are long which are to fucceed. Having faid this, he fcornfully turn'd his proud steps aside, and began to make his fearch, tho' with flyness and great circumspection, through woods and plains, and over the hills and vallies.

C H A P. III.

Uriel warns Gabriel, that some evil spirit had pass'a by his sphere. Night comes on, Adam and Eve discourse going to their rest: Their bower describ'd and evening worship.

EAN while the fetting fun descended flowly, and levell'd his evening rays directly against the eastern gate of Paradise: It was a rock of alabaster, pil'd up almost as high as the clouds,

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fo that it might be easily seen from far; accessible from the earth only by one entrance, with a winding ascent; the rest was a craggy cliss impossible to climb, that hung over still as it rose. Betwixt these rocky pillars sat Gabriel (b), the chief of the guard of angels waiting for night; about him the unarm'd youth of heaven exercis'd heroic games, but nigh at hand hung celestial armory, shields and helmets, and spears adorn'd with diamonds and gold. Thither came Uriel, gliding upon a sun beam, swift as a shooting star that in autumn salls in the night, when sir'd vapours impress the air, and shews the mariner from what point of his compass he may beware of impetuous winds: Uriel in haste thus spoke to Gabriel:

Gabriel! to thee it belongs, and it is thy charge by lot, to keep strict watch, that to this happy place no evil thing may approach, much less enter in: This day at high noon there came to my sphere a spirit, seemingly zealous to know more of the works of the Almighty, and chiefly of Man, the latest image of God; I directed him in his way to Paradife, whither he was bent in haste, and I marked his airy gate: But in the mount that lies north from Eden, where he lighted first, I soon discern'd by his looks that he was an alien from heaven, and darken'd with foul passions: My eye pursu'd him surther, he hid himself in darkness: I fear that one of the banish'd and out cast angels hath ventur'd from the deep to cause new troubles; so that thy care

must be to find him out.

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To

(b) Cabriel; Heo. i. e. The strength or might of God. The Arabs call him Jibrael, and the Tartars, Sabriel: Thro' ignorance of the original, and corruption of their different tongues. The rabbies account him the ministers of God's mercies; and Michael, of his justice: therefore they call him water, and the latter, fire.

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To whom the warlike angel Gabriel gave this answer; Uriel! it is no wonder if thy perfect fight see far and wide, where thou sittest amid the sun's bright circle: None pass by the watch plac'd at this gate, but such as come well known from heaven, and from thence no creature has enter'd since noon; if spirit of other fort being so resolv'd, have leap'd over these earthly bounds on purpose, thou knowest how hard it is to exclude spiritual substance with any bars compounded of matter. But if within the circuit of these walks, he of whom thou speakest should lurk, let him be conceal'd in what shape soever; I shall know before to-morrow morning.

Thus promis'd Gabriel; and Uriel return'd to his charge, upon that bright beam, whose point now rais'd bore him flope downward to the fun, that was now fallen beneath the Azores (c); whither the prime orb incredibly fwift had rowl'd thither diurnal, or this less voluble earth, by a shorter slight to the east, had left him there, adorning the clouds that attended him to the west with reflected purple and gold. Now came on the still evening, and the gray twilight had begun to cover all on earth with darkness; for the beasts were retir'd to their grassy beds, and the birds to their nefts; all but the wakeful nightingale, she fung all night her sweet love fong: Now the firmament glow'd with stars, the evening ftar that led on the rest shone brightest; 'till fuch time as the moon shone in clouded majesty, and unveiling

⁽c) Azores; Port. Span. i. e. The isles of hawks: because multitudes of those birds were found there, when the Portuguese first discovered them, A. D. 1449. These islands are nine in number, which lie in the Atlantic or western ocean, over-against Portugal: They are called also the Terceras, from Tercera, i.e. three: because it is the third, which is found in sailing from Portugual, and the chiefest of them, i.e. the sun was now setting in the west.

unveiling her peerless light, cast her silver rays thro' the night, of which she had the apparent dominion; when Adam thus addressed himself to

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Fair confort! the hour of night and all things now being retir'd to rest, teach us to seek like repose; fince God hath set labour and rest to Man fucceffively, as day and night, and the feafonable dew of fleep, now falling with its foft weight, inclines our eyes to flumber. Other creatures rove idle all the day long unemploy'd, and therefore need less rest; but Man hath his daily work of body or mind appointed, which declares his dignity, and that the regard of heaven is upon all his ways: while other animals range and rove at large, and God takes no account of their doings. To-morrow before the break of day, or at the first approach of light, we must be up, and at our pleasant labour, to clear yonder flowry arbours and green alleys, where we are us'd to walk at noon, which are overgrown fo with branches, that they are almost too much for us, and require more hands than ours to up their wanton growth: Those blossoms also, and those gums that are dropt, and lie all strown about rough and unfightly, must be ridded away, if we think to tread with ease; mean time nature requires, and night calls us to reft.

To whom Eve, adorn'd with perfect beauty, reply'd: My author and disposer! what thou bidst, I without argument obey; for so God has ordain'd; God is thy law, but thou art mine; to know no more is the happy knowledge of a woman and her praise: When conversing with thee I forget all time, the seasons and their change, for all please alike: The breath of the morning is sweet, with the charm of birds that sing at its earliest appearance; the sun is

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pleasant, when first he spreads his eastern beams upon this delightful land, on the herbs, trees, and fruits, and flowers shining with dew; the fertile earth becomes fragrant after soft rains, and the coming of the grateful and mild evening is sweet; and then the silent night with her solemn bird, and this fair moon, and these the gems of heaven, the stars that are in her train; but neither the breath of the morning, the pleasant sun, the fertile earth, the mild evening, the silent night, nor moon, nor stars, are sweet without thee. But wherefore do these shine all night long? And for whom is all this glorious sight, when sleep hath shut up all eyes?

To whom our first ancestor reply'd: Accomplish'd Eve! daughter of God and of Man! the have their course to finish round the earth by to morrow evening, and they fet and rife, administring prepar'd light, in order from land to land, the to nations yet unpeopled; left total darkness should regain its old possession, and extinguish life and na ture in all things; which these foft fires not only en lighten, but also foment and warm, temper and nou rith, with a kindly heat of various influence; or ell in part fled down their virtue upon all kinds that grow upon the earth, hereby made fitter to receiv perfection from the fun's more powerful ray. The then, tho' not feen in the dead of night, do yet no thine in vain; nor let us think tho' there were n Men, that heaven would want spectators, or Go want praise; for there are millions of spiritual crea tures, that unfeen walk the earth, both when we at awake and when we fleep; all these with never-ce fing praise behold his works, both day and night How often from the steep hill that ecchoes, or fro the thickets, have we hard heavenly voices in the middle of the night; finging alone, or answering of another

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another's fong, finging their great Creator; often have we heard them in bands, while they keep watch, or take their nightly walk; when with heavenly touch of instruments join'd in full harmony, their songs have divided the night, and lifted our

thoughts up to heaven.

Talking in this manner, and join'd hand in hand, they pass'd on together to their happy bower: It was a place chosen by God himself, when he fram'd all things to the delightful use of Man: The roof was thick cover'd and shaded with laurel and myrtle, and what grew up higher were trees, whose leaves were substantial and sweet smelling; on either fide grew Acanthus (d), and buffy fhrubs fenc'd up the green wall; every beautiful flower rais'd its full-blown head in between, iris of all hues, and roses, and jessamin, looking like Mosaic (e) work; under foot violets, and crocus, and hyacinth, richly beautify'd the ground, and colour'd it finer than any stone of costlicst emblem could do: No other creature durst enter here, neither beaft, bird, infect, or worm, fuch awe did they ftand in of Man; Pan nor Sylvanus (f) were never feign'd to have flept, nor nymph nor faun have haunted in a shady bower more facred and retired: Here in close recess Eve, after being espous'd to Adam, first deck'd her nuptial bed with flowers and garlands,

(d) Acanthus; Lat. Gr. i. e. a prickle or thorn: Because many thorns grow about it. A tree or a shrub with a long and a large leaf turning in.

(e) Mofaic; Fr. Ital. Lat. Gr. a term of archit. A curious work of many little stones of different colours, inlaid or joined together upon a bottom of plaister of Paris, upon walls or floors,

representing flowers of divers shapes, chequer work.

(f) Sylvanus; Lat. Gr. i. e. woody: A god of the woods and groves among the old heathens. Pan, Faunus, and Silvanus are but the same deity; their seasts were called Lupercalia.

garlands, and sweet-smelling herbs; and the heavenly choir sung the marriage song, that day the friendly angel brought her to him, adorn'd with naked beauty more lovely than what is feign'd of Pandora (g), whom the gods were said to have endow'd with all their gifts, (and Oh too like in the sad event!) when to the unwise son of Japhet (b), being brought by Hermes, she ensnar'd mankind with her fair looks, to be aveng'd of him who had stole sire from heaven to animate a man.

Thus being arriv'd at their shady lodge, both stood, and turn'd, and under the open sky ador'd that God that made the sky, and air, and earth, and heaven, which they beheld; the moon's resplendent globe, and the stars: Thou also, (they said) Oh omnipotent Maker, madest the night and the day, which we employ'd in our appointed work have sinish'd; in our mutual help happy, and happy in our mutual love, which is ordain'd by thee to be the crown of all our bliss; and happy in this delightful place, too large for us, where thy abundance wants

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(g) Pandora; Lat. Gr. i. e. all gifts. The wife of Epimetheus; Pallas gave her wisdom; Venus, beauty; Mercury, eloquence: And so every god and goddess gave her some perfection. Jupiter sent her to Epimetheus with a box, which he rashly opened; and all diseases, evils and miseries slew out of it, and insected mankind. She is described by Hesiod, L. 1. 60 &c. Eve is this woman, and the fall of man is couched under the fable, which the Heathens had by a long tradition.

(b) Japhet; Heb. i. e. perfuaded. The poets call him Japetus; and the Tartars call him Japhis: He is faid to be the fon of Epimetheus, Lat. Gr. i. e. after wit: Because he smarted for his curiosity, in opening the box. The brother of Prometheus, Lat. Gr. i. e, wit before hand: Forecast and wisdom. He was said to have put life and soul into a man, which he made of clay; to quicken which, he stole fire or soul from heaven. Jupiter, for his presumption, sent Pandora to plague the earth. These are memorials of the creation and fall of Adam, from Gen. ii. 7. and oral tradition, couched in fables.

more to partake of it, and plenty falls uncropt to the ground: But thou hast promis'd, that from us two shall proceed a race to fill the earth, who shall with us extol thy infinite goodness, both when we wake, and when as now we ask thy good gift of sleep.

This they faid unanimously; and observing no other ceremony, but pure adoration, which God likes best; they went with joined hands into the inmost bower, and not needing to put off these troublesome disguises which we now wear, they immediately lay down fide by fide: Nor do I fuppose that Adam turn'd away from his fair spouse; nor Eve refus'd the mysterious rites of connubial love; whatever fome hypocrites may talk aufterely of purity, and place, and innocence, defaming that as an impure thing, which God has declar'd pure, has commanded to fome, and leaves free to all: Our Maker bids us increase, and who bids us abstain? Who, but our destroyer? The foe both of God and Man? Hail wedded love! great mystery! true fource of human offspring! fole propriety in Paradife! where all things else are common; by thee it was that adulterous luft was driven out from Men to range among the beafts, founded in reason, just, loyal, and pure; by thee first were known the dear relations, and all the endearments of father, brother, and fon: Far be it from me that I should call thee fin, or blameable, or think thee unbefitting the holiest places; thou perpetual fountain of domestick fweets! whose bed is undefil'd, and pronounc'd chafte, present or past, as being so to faints, and patriarchs: Here are love's true darts felt; here love's lamp is constantly lighted; here love reigns, plays and revels, not in the bought fmiles of harlots, without love, without joy, without endearment; mere casual fruition! not in the amours

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amours of courts, mix'd dances, or wanton massquerades, or midnight balls, or serenades, which the lover sings in the cold night to his proud mistress, which deserves nothing from her but disdain. Instead of such music, these two were hull'd to sleep by nightingales, class'd in one anothers arms, and the slowery roof shed roses upon their naked limbs, to repair which the morning brought forth more. Blest pair! sleep on as yet, happiest if ye seek for no happier state, and limit your knowledge, so as to desire to know no more.

C H A P. IV.

Gabriel appoints two angels to Adam's bower; who find Satan at the ear of Eve; they bring him to Gabriel; Satan's behaviour thereon, and flight out of Paradise.

ARKNESS and night was now spread over the garden of Eden, and the cherubim iffuing forth at the accustom'd hour to their night watches, stood arm'd in readiness for their duty; when Gabriel to the angel who was next him in

power spoke thus:

Uzziel, (i) draw half these off, and with strictest watch coast the south: With these other I shall wheel the north: Our circuit meets full west. They parted like slame, half wheeling to the right-hand toward the spear, and half to the left-hand toward the shield. From these he call'd two subtle and strong spirits that stood near him, and gave them this charge:

Ithuriel

⁽i) Uzziel; Heb. i. e. the strength of God; one of the supposed guardians of Paradise.

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Ithuriel, (1) and Zephon, (1) with winged speed go through this garden, and leave no corner of Paradife unfearch'd; but chiefly where these two fair creatures lodge, now perhaps laid afleep and apprehending no danger. This evening is arriv'd an angel from the fun, who tells of fome infernal spirit bent towards Eden, (who could have thought it poffible?) escap'd the bars of hell, no doubt come upon some bad errand: Wherever ye find such, seize him faft, and bring him hither. Saying this, he led on his radiant files, dazling the moon, directly to the bower in fearch after what they fought; there they found him fitting squat in the shape of a toad, close at the ear of Eve; trying by his devilish art, to reach the organs of her fancy, and with them forge, fuft as he pleas'd, illusions, phantasms, and dreams; or if breathing in venom, he might taint the animal spirits that rise from the pure blood, like gentle gales from rivers; and from thence at least raife diftemper'd and discontented thoughts, vain hopes, vain aims, and inordinate defires, blown up with high conceits that ingender pride. As Satan fat thus intent, Ithuriel touch'd him lightly with his spear; up he starts, discover'd and surpriz'd; for no falshood can endure the touch of any thing of celestial nature, but of force it returns to its own likeness: As when a spark of fire lights upon a heap of gunpowder, laid ready to store some magazine against an expected war, diffus'd with sudden blaze inflames the air; so in his own shape started up

(k) Ithuriel; Heb. i. e. the light or fearcher of God. A-nother of those supposed guardians.

⁽¹⁾ Zephon; Heb. i. e. the spy or watch of God. Another of those guardians, to whom Gabriel gives these orders. Zephon, the son of Gad, and father of the Zephonites, is mentioned, Num. xxvi. 15. But Ithuriel and Zephon are scriptural names of angels, good or evil.

Book IV. Cha

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up the fiend. Those two fair angels stepp'd back, half amaz'd so on a sudden to behold the king of hell; yet unmov'd with fear soon accosted him:

Which of those rebel spirits condemn'd to hell art thou? That hast escap'd thy prison; and why didst thou sit here transform'd, like an enemy in wait, and watching at the head of those here that

fleep?

Don't ye then know? answer'd Satan, fill'd with scorn, me do ye not know? Ye knew me once, no companion for you, sitting there where you durst not approach: Not to know me, proves that you yourselves are unknown, some of the lowest of your throng; and if you do know, what do you ask for, and begin your business in an idle and superstuous speech, likely to end as much in vain?

To whom Zephon made this reply, answering form with form: Think not, revolted spirit, that thy brightness is not diminish'd, or to be known by the same shape as when thou stoods in heaven, pure and upright: No; that glory when thou wast no longer good departed from thee; and now thou resemblest thy sin and place of doom, obscure and foul. But come, for be assured thou shalt give an account to him who sent us; whose charge is, to keep this place inviolable, and these two from harm.

Thus spoke the cherub; and his grave rebuke, severely spoke in youthful beauty, added invincible grace: The devil stood abash'd, and felt how awful goodness is, and saw virtue how lovely she was; he saw, and regretted his own loss of it, but chiefly to find it observ'd here, that his lustre was visibly impair'd; yet he seem'd undaunted: Said he, if I must contend, best to contend with the best; the sender, and not the sent; or all at once; more glory will be won then, or less lost. Thy fear, said bold Zephon, will

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will fave us the trial what the least of us can do fin-

le against thee, wicked and thence weak.

Satan made no reply, but quite overcome with age went haughtily on, like a proud fleed under he rein, champing his iron curb: He held it vain ofly, or to refift; for an awe from above had well'd his heart, else he was not difmay'd. Now hey drew nigh to the western point, where those alf-rounding guards just met, and stood closing in join'd fquadron, waiting the next command; to whom Gabriel their chief, from the front call'd oudly: Friends! I hear the nimble tread of feet aftening this way; and now by glimpse through he shade can discern Ithuriel and Zephon, and with hem there comes a third of regal port, but of a aded brightness, who by his gate and his fierce deneanour feems to me to be the prince of hell; not kely to depart hence without a contest: Stand irm, for defiance and opposition are in his looks.

He scarcely had ended, when Ithuriel and Zehon approach'd, and briefly related whom they ad brought, where they had found him, how he and was busied, and what form and posture he was ouch'd in; to whom, looking sternly at him Gariel spake: Satan, why hast thou broke the bounds rescrib'd thee and thy transgressions? And why hast ike, hou disturb'd the charge of others, who do not apible rove to transgress by thy example; but have a oful power and a right to question, why thou hast bold; he yenter'd on this place, employ'd as it seems to

y to iolate sleep, and those whose dwelling God has imettled here in happiness?

To whom Satan, with a contemptuous look der, nade answer: Gabriel! in heaven thou hadst the slimation of being wise, and such indeed I thought hon, hee, but thy asking this question puts me in doubt. will loes there live any body who loves his pain? or who

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would not, if he could find a way, break loofe from hell, though he was doom'd thither? Thou thyself would'st, I make no doubt, and boldly would'st venture to whatever place thou could'st, to get farthest from pain; where thou mightest hope to change torment for ease, and soonest recompence torrow with delight; which is what I sought in this place; This to thee is no reason, because thou knowest nothing but good, and hast not try'd evil. Wilt thou object his will, who bound us? Let him bar his iron gates surer, if he intends we shall stay in that dark durance. Thus much was ask'd me. The rest is true; they did find me where they say, but that implies neither harm nor violence.

Thus he fpoke in fcorn: The warlike angel was mov'd, and half fmiling, thus reply'd difdainfully: What lofs there is in heaven for one to judge of wifdom, fince Satan fell, whose folly overthrew him! and now returns him escap'd from his prison, very gravely in doubt, whether he should hold them wife or not, who ask what boldness brought him hither from his bounds prescrib'd in hell, without leave granted him: However, he judges it wife to fly from pain, and to escape his punishment; so judge thou still, prefumptuous rebel, 'till that wrath, which thou incur'ft by flying, meet thy flight, and with sevenfold vengeance scourge that wisdom back to hell again; which yet taught thee no better, that could not teach thee that no pain can equal infinite anger provok'd. But wherefore art thou alone? Wherefore did not all hell come with thee, broke loote? Is pain to them less pain, or less to be fled? Or art thou less hardy to endure than they? A couragious chief! the very first in flight from pain! Hadft thou alledg'd this cause to thy deferted hoft, furely thou hadft not come a way the fole fugitive,

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To which, frowning sternly, the fiend answer'd: infulting angel, not that I can endure less, or shrink from pain; thou knowest well I stood thy fiercest. when the blafting vollied thunder made all speed in the battle to thy affiftance, and seconded thy spear, which elfe was not dreaded; but still thy words, as they were before, are at random, and argue thy want of experience, as to what behoves a faithful leader, (from hard trials and ill fuccesses past) not to hazard all, through ways of danger which he had never try'd; therefore I alone undertook first to pass over the defolate abyss, and spy out this new created world, whereof fame is not filent in hell; hoping to find here a better abode, and fettle here upon earth, or else in the air, my afflicted powers; tho against our taking possession, we try once more what thou and thy gay legions can do, whose easier business is, to ferve their Lord with songs and practice distant cringes, not to fight.

To whom the warrior angel made speedy reply: To fay, and then immediately to unfay, pretending first to be wife and to fly pain, next professing to be a fpy, argues no leader, but a trac'd liar, Satan! and could'ft thou add faithful? Oh profanation of the facred name of faithfulness! Faithful to whom! To thy rebellious crew, an army of devils? A fit body to fuch a head! Was this your discipline, your faith engag'd, and your military obedience, to disfolve allegiance to the acknowledg'd supreme power? And thou, fly hypocrite, who now would'ft feem patron of liberty, who once fawn'd and cring'd more than thou, and fervilely ador'd the awful King of heaven? Wherefore? but in hopes to disposses him, and reign thyfelf? But mark what I pronounce thee now: Avaunt! fly back again from whence thou art fled! for if from this hour thou dar'ft but to ap-

pear within these hallow'd limits, I'll drag thee back

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chain'd to the infernal pit, and feal thee fo, that thou shalt not henceforth scorn the easy gates of

hell, as barr'd too flightly.

So he threaten'd; but Satan heeded no threats, but growing still more enrag'd, reply'd: Proud limitary cherub! when I am thy captive, then begin to talk about chains, but 'till then expect to feel a far heavier load from my powerful arm; though the King of heaven ride upon thy wings, and thou with thy fellow slaves, us'd to the yoke, drawest his triumphal car, in progress through the star-pav'd road of heaven.

While he spoke thus, the angelical squadron turned siery red, sharpening their phalanx into half moons, and began to enclose him round with presented spears; as thick as ears of corn, ripe for the harvest bend to the wind; on the other side, Satan being alarmed and collecting all his might, stood sixed and enlarged like mount Teneris (m), or Atlas: His stature reached the sky, and on his crest sat horror for a plume; nor did he want in his grasp what seemed both spear and shield. Now very dreadful deeds might have ensued, not only Paradise, had gone to wreck in this commotion,

but

⁽m) Teneriffe, Tenerif, or Tenerife; Portug. i. e. holding up en high. It is the chief of the Canary islands, which are seven in number, in the western ocean, and about thirty leagues from the continent. It is over-against Morocco in Africa, about 48 Spanish leagues round. Ptolomy reckoned the longitude from them: Because the ancients esteemed them the remotest part of the ocean; and some modern geographers follow him still. The pike of Tenerisse is one of the highest mountains upon our globe; a mass of rocks heaped confusedly together, like a rough pyramid; computed to be between three or at most four miles perpendicular above the sea; and about sisteen miles to them that ascend it. It may be seen 120 English miles off at sea, in clear weather. There is a volcano on the top of it, and it is also covered with snow; therefore some call it Nivaria; i. e. a snowy rock.

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ere W; but perhaps the starry cope of heaven, all the elements had been disturbed and torn with the violence of this great conslict, had not God to prevent such horrid fray, hung forth his golden scales in heaven, which are yet seen between Astrea (n) and the sign Scorpio, (wherein he sirst weighed all things created, the pendulous round earth, and counterpoiz'd it with ballanc'd air, and now weighs in them all events of battles, and realms) in these he put two weights, one of them to show the consequence of Satan's retreating, and the other of his sighting; the latter scale slew up quick and struck the beam; which Gabriel seeing thus spoke to the fiend.

Satan! I know thy strength, and thou too, knowest mine, neither of them our own, but both given us: What folly is it for us then to boast what arms can do, since thine can do as much as heaven permits, and mine can do no more, tho' my strength be doubled now to trample thee: For a proof look up in yonder celestial sign where thou art weigh'd, and shewn how light and weak thou art, if thou shouldst resist.----The siend look'd up, and saw and knew his scale mounted aloft; nor did he stay, but seed away murmuring, and with him likewise sled the shade of the night.

The End of the FOURTH BOOK.

⁽n) Astrea; Lat. i. e. a star. The daughter of Jupiter, and Themis, and goddess of Justice. In the golden age, or state of innocency, she lived among men; but in the iron age, or after the fall, she deserted the earth, last of all the gods; because of the wickedness of men, and slew up to heaven, where she became the sign Virgo, next to Libra, i. e. a scale. Justice's balance, another of the twelve signs.

FIFTH BOOK

OF

PARADISE LOST

The ARGUMENT.

HE morning approaching Eve relates to Adam his troublesome dream; be does not like it, yet comforts ber ; they come forth to their day-labour : Their morning bymn at the door of the bower. God to render Man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is; and why his enemy, and whatever else may avail Adam to know, Raphael comes down to Paradife; his appearance described, his coming discerned by Adam afar off, fitting at the door of his bower; he goes out to meet bim, brings bim to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table : Raphael performs his message, and puts Adam in mind of his state, and of his enemy. Raphael at the request of Adam, relates who his great ememy is, and how he come to be fo, beginning from his first revolt in beaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and therein incited them to rebel with him; perfuading all, but only Abdiel, a feraph, who in his argument disfuades and opposes him, then for sakes him.

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CHAP. I.

Eve relates to Adam her dream; they come forth to their day-labour: The morning hymn.

OW the morning advancing with red streaks in the east, cover'd the earth with shining drops of dew, when Adam awak'd, being so accustom'd; for his sleep was light, bred from pure digestion and temperate pleasing fumes, which the bare found of leaves, and running streams and the shrill morning fong of birds on every bough lightly difpers'd: His wonder was so much the more to find Eve not yet awake; with her hair discompos'd and her cheeks glowing, as through unquiet fleep: He on his fide half rais'd and leaning, hung over her enamour'd with looks of cordial love, and beheld beauty, which whether afleep or awake cast forth peculiar graces: Then with voice as mild as when the gentle winds breathe on the flowers, foftly touching her hand, whifper'd thus: Awake! my faireft! my fpouse! my last found good! Heaven's laft, best gift! My eyer-new delight! Awake! for now the morning flines, and the fresh field calls for us; we loofe the prime to observe how our tender plants fpring, how the citron grove blows, what the balm-tree and the myrrh drop, bow nature paints her colour, and how the bee fits upon the flowers extracting honey. Such whispering awak'd her; but with startled eyes, turn'd upon Adam; to whom (embracing him) fhe fpoke thus:

O Thou! in whom alone my thoughts find any repose, my perfection and my glory! Gladly I see thy face and the morning return'd; for I this night have dream'd, if indeed it was a dream, for such a

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night till this I never pass'd before) not as I am often us'd about thee, the work of the pass'd day, or that next defign'd for the morrow; but I have dream'd of offence and trouble, which 'till this irksome night my mind never knew. Methought that one close at my ear with a gentle voice call'd me to walk, I thought it was thine: It faid, Eve, why dost thou sleep? Now is the pleasant, cool and filent time, only where filence yields to the nightingale. that now awake tunes in the fweetst notes, his lovelabour'd fong: Now the full moon reigns, and with a pleafanter light fets off the face of things, but all in vain if none regard it: Heaven wakes with all his eyes, and who is it to behold but thee, who art the defire of nature? in whose fight all things have joy, attracted by thy beauty, still to gaze with ravishment. I arose thinking it to be thy call, but could not find thee, to which end I then directed my walk; and alone, methought, I pass'd on through ways that brought me on a fudden to the forbidden tree of knowledge. It feem'd very fair, much fairer to my fancy than it did by day; and as I look'd on it with wonder, there flood by the fide of it, one fhap'd and wing'd, like those that come from heaven, which we often fee; his dewy locks dropp'd sweetness; and he also gaz'd on that tree: And O fair plant, faid he, overcharg'd with fruit! Does no body vouchfafe to eafe thy load, and taffe of thy fweetness? Neither God nor Man? Is knowledge fo much despis'd? Or is it envy? Or what reserve is it that forbids to taste of it? Let who will forbid it, none shall longer withold from me thy offer'd good: To what end else art thou set here? Having faid this, he made no further paufe, but with adventurous arm he pluck'd off the fruit, and tafted it: A damp horror chill'd me, at fuch bold words, confirm'd

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confirm'd with fuch a bold deed. But he overjoy'd, exclaim'd thus: Oh divine fruit! sweet of thyself, but thus cropp'd much more fweet; forbidden here it would feem as only fit for gods, and yet art able to make gods of Men: And why not make gods of Men, fince good the more it is communicated, grows more abundantly; the author at the fame time not impair'd, but the more honour'd? Here thou happy creature! fair angelical Eve! do thou partake alfo; for tho' thou art happy, thou mayft still be happier, tho' thou canst not be worthier: Then taste this, and henceforth be amongst the gods, thyself a goddes; not confin'd to the earth, but as we are, sometimes in the air, fometimes ascend up to heaven, (which is thine by merit) and fee there what life the gods live, and fuch a one live thou. Saying this, he drew nigh to me, and held even to my very mouth, part of that same fruit which he had gathered: The pleafant favoury fmell fo quicken'd my appetite, that, methought, I could not forbear tafting: Forthwith I flew with him up to the clouds, and beheld the earth stretch'd out immeasurably a wide and various prospect far underneath me: While I was wondering at my flight and my change to this high exaltation; on a fudden my guide was gone, and I, methought, funk down, and fell afleep: But oh, how glad I was when I wak'd to find this nothing but a dream! Thus Eve related what had pass'd in her sleep in the night, and Adam, with much fadness made this answer.

Thou best image of myself! and my dearer half! The trouble of thy thoughts this night in sleep, equally affects me; nor can I by any means like this strange dream, which I fear to proceed from evil. Yet whence evil? None can harbour in thee, for thou wert created pure. But know, that there are many lesser faculties in the soul, which are subordi-

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nate to reason: The chief of these is fancy; she forms imaginations, and airy shapes of all the external things, which the five fenses represent, which (reason either joining or disjoining) frame all what we affirm, or what we deny, and call our knowledge or opinion, and when nature refts, then reason retires into her private cell, and rests also. Mimic fancy, in her absence often wakes to imitate her; but misjoining shapes generally produces wild work and mostly in dreams; ill-matching of words and deeds long fince past, or lately done. Methinks I find fome fuch refemblances of our talk last evening, in this thy dream, but with very strange addition: Yet be not fad; into the mind of either God or Man evil may come, and go, and if unapprov'd of, leave no spot or blame behind it: Which occasions me to hope, that what thou didst abhor to do in a dream afleep, thou never wilt confent to do waking. Then don't be dishearten'd, nor let there be a cloud upon that face, that us'd to be more chearful and more ferene, than when the fair morning first opens on the world: And let us rife to our fresh employments among the groves, and among the fountains and flowers, that now open their choicest smells, which have been thut up from the night, and kept in store for thee.

So Adam endeavour'd to chear his fair spouse, and she was chear'd; but silently from either eye, she let fall a gentle tear, and wip'd them with her hair: Two other precious tears that stood ready to drop Adam kis'd away, looking on them as gracious signs of sweet remorse, and a pious awe that

was afraid to have offended.

So all was clear'd, and they hasten'd forth to the sield: But first from under the shady roof of the arbour, as soon as they were come forth to the open

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fight of day and the sun, (who scarce risen and yet hovering on the ocean's brim, shot parallel his dewy rays to the earth, discovering in a wide landscape all the east of Paradise, and the happy plains of Eden) they bow'd lowly in adoration, and begun their prayers, duly offer'd every morning in various stile; for neither did they want various stile nor holy rapture, to praise their Maker in proper strains, either pronounc'd or sung unpremeditated; such ready eloquence slow'd from their lips, in prose or harmonious verse, too tuneable to want either lute or harp to add more sweetness to them; and they be-

gan thus:

Almighty! parent of good! These glorious works are thine, and thine this universal frame, so wonderous beautiful! How much more wonderful art thou! Unspeakable! Who sittest above the heavens, to us invisible, or seen dimly in these thy lowest works: Yet these declare thy goodness to be beyond thought, and thy power to be divine. Speak ye fons of light! Ye angels! How wonderous the Creator is, for ye behold him, and with fongs and fymphonies, day without night, fing round about his throne rejoicing in choir; this do ye in heaven! On earth join all ye creatures! To exalt, and praise him, first and last and for ever without end! Thou fairest of stars the last in the train of night! (if more properly thou belong not to the dawn) the fure pledge of day, that beautifiest the smiling morning with thy bright circle! Praise him in thy sphere, while day grifes! Thou fun! Both foul and eye of this great world, acknowledge him thy greater; in thy eternal course found his praise! Both when thou climb'st and when thou hast reach'd high noon, and when thou fett'ft. And thou, O moon! and ye five other wand'ring fires! that move in a manner not to be

comprehended, yet not without harmony, refound his praise who out of darkness call'd forth light. Air! and ye other elements! the first birth of nature, that runs a perpetual circle taking various and numberless forms, mixing with and nourishing all things; let your ceaseless change still vary new praise to our great Maker! Ye mists and exhalations! that now rife dusky or grey, from the hills or ftreaming lakes, (till fuch times as the fun-beams paint ye like gold) rife ye, in honour to the world's great Author! whether rifing to deck the uncolour'd 1ky with clouds, or falling to wet the earth with showers of rain, still advance ye his praise! breathe foft, or loud his praise, ye winds! that blow from four quarters! And ye pine trees wave your tops! And every plant, in fign of worship wave! Ye fountains! and ye murmuring streams! tune his praife. Join voices, all ye living fouls! ye birds! that finging afcend up towards heaven's gate, upon your wings and in your notes bear his praise. Ye fishes that swim in the waters? and ye creatures that walk the earth, treading or lowly creeping! witness if I am silent morning or evening, to hill, to valley, to fountain or fresh shade made vocal by my fong, and taught his praise! Hail, universal Lord! be thou still so bounteous to give us only good; and if the night hath gather'd any thing of evil, do thou disperse it; even as the morning light now dispels the darkness.

So they pray'd innocently, and to their thoughts foon recover'd firm peace and usual calmness, on they hasted to their morning's rural work, among fweet dews and slowers, or where any rows of fruit trees reach'd too far their overgrown boughs, and wanted hands to check them from fruitless embraces, or else they led the vine to wed the elm, who twin-

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nam Tob ing her marriageable arms about him brings with her, her dower, the rich clusters of grapes to adorn his barren leaves.

C H A P. II.

Raphael is sent to admonish Man of his obedience, comes down to Paradise; his appearance described:
Adam discerns his coming; goes to meet him, and brings him to his bower; where Raphael performs his message.

THE high King of heaven with pity beheld them thus employ'd, and call'd to him Raphael, (a) the fociable spirit, that condescended to travel with Tobias, and affished him in his

marriage.

Raphael! faid he, thou hearest what a stir Satan (escap'd from hell to earth through the darkfome gulph) hath rais'd in Paradife; how this night he hath difturb'd the human pair, and how he defigns in them at once to bring on the ruin of all mankind: Therefore go, and half this day converfe with Adam, as one friend with another, in what bower or shade thou mayst find him, retir'd from the heat of the noon, to give some respite to his day labour with repast or with repose; and bring on fuch discourse as may advise him of the happy state he is in, happiness in his power, left to his own free will; his will, though free yet mutable: Thence take occasion to warn him, to beware he swerve not, by imagining himself too secure: Withal, tell him his danger, and from whom; what enemy lately fallen himself from heaven, is now contriving the fall

⁽a) Raphael; Heb. i. e. the remedy or phylic of God. The name of an arch-angel, not mentioned in facred scripture, only in Tob. chap. iii. 17. 4. viii. 9. 5. 15.

of others from a like state of happiness: Is this to be done by violence? No; for that shall be with stood; but by deceit and lies: Let him know this, lest transgressing wilfully he should pretend surprizal, and that he was unadmonished and unfore warned.

So spoke the eternal Father, and so fulfilled all justice: Nor did the angel make any delay after he had received his charge; but from among thoufands of bright and holy angels, where he flood veiled with his beautiful wings, fpringing up lightly, he flew through the midst of heaven; the choirs of the angels parting on each hand gave way to his fpeed, 'till he arrived at the gate of heaven, which opened of its own accord, turning on golden hinges, as God the fovereign architect had by divine wormanship framed it. From hence no star or cloud interposing to obstruct his fight, he faw (not unlike to the other shining globes, tho' it appeared to be very fmall) the earth, and the garden of God, with cedars growing in it, above all hills: As when by night through a telescope, imagined lands and regions are observed in the moon, or a pilot from amidst the Cyclades (b), see Delos (c) or Samos first

(b) Cyclades; Lat. Gr. i. e. circles, fifty-three islands lying

in a circle, round about Delos, in the Archipelago.

(c) Delos: Lat. from the Gr. i. e. manifest or appearing: Because (as the sable goes) it lay under water or sloated about, for a long time, till Neptune at the command of Jupiter, sixed it, that Latona might lie in of Apollo and Diana there. Rather from Daal, Heb. i. e. fear: because they were worshipped in this island, and some remains of the magnificent temple of Apollo, as marble pillars, are visible there. And for that reason it was esteemed so sacred, that the inhabitants would not suffer a dog, or any sick person to live in it, or any dead to be buried therein; whom they sent to a neighbouring island, called Rhene. But the true reason of this name is this, because it appears soonest of any

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(d) first appearing to be only a cloudy spot. He fpeeds down thither direct in flight, and through the fky flies between the stars: Now with steady wing upon the polar winds (e), then with his wings fans the yielding air; 'till arriving where towering eagles could foar as high, to all the fowls he feems a phoenix (f), gazed on by all as that bird, when he flies to burn himself to death in the fire of the fun, as far as the Ægyptian Thebes (g). At once he lights upon the eaftern cliff of Paradife. and returns to the shape he had, when God gave him the charge, a winged feraph: He wore fix wings to shade his divine lineaments; the pair that clad each broad shoulder came mantling with regal

to the failors. The common treasures of Greece were deposited in it, for that reason. It was first called Ortygia, Gr. i. e. a quail; because these birds abounded in that island. The island is small, not above five or fix miles in compass; twice as long as broad. low, rocky, barren, now defolate, and called Zdeli : And esteemed the first and chief of the Cyclades; because Apollo and Diana were chiefly adored, and had a famous oracle in it. The Turks possess it, and the Venetians reduced it, A. D. 1674.

(d) Samos, Lat. Gr. i. e. high: Because it is upon a high and lofty ground; another of these isles over-against Ephesus; about 90 miles from Jerusalem. It is rendered famous for being the birth-place of the great philosopher Pythagoras, about A. M.

3500.

(e) Polar winds, i. e. the winds that blow from the north

and fouth poles.

(f) Phanix; Lat. from the Gr. i. e. red, crimfon coloured. A very rare bird, of a purple colour, like an eagle. They fay it breeds in Arabia, liveth 300, others fay 500, some 660, and others 1469 years; that it burns itself to death in a nest of sweet spices, about Thebes in Egypt; out of these ashes another springth. It is an emblem of the refurrection of the dead; and the fathers urged it for a proof thereof, against the heathers, who believed it real; but most think it is a fable.

(g) Thebes; feveral cities are called fo; this was in Egypt, called also Heliopolis, Gr. i.e. the city of the fun: and the coun-

try about it, Thebais, now Theves.

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ornament over his breaft: the middle pair girded his waift like a girdle of ftars, and cover'd round his loins and thighs with golden feathers, and colours that were dipp'd in heaven; the third pair shadow'd his feet with sky-colour'd feathers, of heavenly beauty: He flood like him the poets feign to be the fon of Maia (b), and shook his plumes so that heavenly fragrance fill'd the wide circuit. He was foon known to all the bands of angels, who were guarding under watch, and they all rose up as he past, in honour to his state and high message; for upon such they guess'd him to be bound: He went by their glittering tents, and now was come into Paradife, through groves of myrrh, fweet flowers, caffia (i), fpikenard (k), and balm, a wilderness of sweets; for nature wanton'd here as in her youth, and play'd virgin fancies at pleafure, pouring forth fweets in great abundance, wild above rule and above art, and full of every thing that could bring happiness. Adam discerned him coming onward through the forest of spices, as he sat at the door of his cool bower; while now the meridian fun shot his hot rays directly downward, to warm the inmost bowels of

(b) Maia; Lat. Gr. i. e. a nurse. The daughter of Atlas,

of whom Jupiter begot Mercury.

(i) Cassia; Lat. Gr. Heb. Ketssoth, i. e. a seraping. A sweet smelling shrub in Arabia, Egypt, &c. for when the bark of it is scraped, it sends out a most fragrant smell, like cinnamon. There are nine species of it. About Alexandria and in the West-

Indies it grows to be a very large tree.

(k) Spikenard; Heb. i. e. sweet ointments; another sweet smelling shrub, growing in Arabia, Syria, and India, called nardos by the Greeks, and spikenard by us. See Cant. i. 12. Mark xiv. 3. John xii. 3. With oil made of this and other sweet smelling herbs, the ancients anointed themselves and their guests, whilst they sat attable, Psal. xxiii. 5. "Thou preparest a table before me, in the presence of mine enemies: Thou anointest my head with oil, my cup runneth over."

of the earth, (with more warmth than was necessary for Man) and Eve within at the accustom'd hour prepar'd savoury fruits for dinner, of taste to please a true appetite, and not give a disrelish to draughts between, taken from the soft stream, or press'd from berries or grapes; to whom Adam call'd thus:

Eve, hasten hither, and behold what glorious shape worthy thy sight comes this way, moving eastward among those trees, and seems another morning risen at noon-day; perhaps he brings to us some great message from heaven, and will to-day vouchsafe to be our guest; but do thou go with speed, and bring forth what thy stores contain, and pour forth abundance, sit to receive and honour our heavenly stranger; we may well afford our givers their own gifts, and largely bestow what is largely bestow'd on us, where nature multiplies her plentiful growth, and by disburthening herself, grows the more fruitful, which may serve for instruction to us not to spare.

To whom Eve replied; Adam, whom God made from the earth, and breath'd life into! a finall flore will ferve, where abundance in all feasons hangs ripe for use on the stalk, except what by frugal keeping gains more sirmness and matureness, making it more nourishing and consuming supersuous moisture: But I will hasten, and from every tree and plant, and juiciest ground, will pluck such choice fruit to entertain our guest the angel, as, when he beholds, he shall confess that God hath dispens'd his bounties here on earth, even as he has

in heaven.

Saying this, with bufy looks and in hafte she turns away, intent upon hospitable thoughts, what fruits to chuse that were most delicate; and in what order to contrive not to mix tastes, disagreeable to

one another, and not elegant; but bring taste after taste, changing them so as they may still please. She stirs about, and gathers from each tender stalk whatever the fruitful earth yields, either in east or west India, or the middle shore in Pontus, (1) or the Punic (m) coast, or where Alcinous (n) reign'd; a large tribute of fruit of all kinds, in rough coat, smooth rind, or bearded husk, or shell, and heaps them upon the board with an unsparing hand: For drink she squeezes grapes, and many forts of berries, and makes new wine; though new, yet not offensive: And pressing of sweet kernels, prepares creams of an agreeable taste; nor did she want pure and sit vessels to hold such liquors; She then strews

(1) Pontus; Lat. Gr. i. e. the fea. It is called the Euxine fea, the Black fea, Mare Maggiore (by the Italians, i. e. the greater fea, thro' ignorance) and by other names. Pontus is a small fea in Lesser Asia, upon the north-east side of Constantinople, runneth into the White sea, and from thence into the Mediterranean sea. A sine country about it is also called Pontus, Asia, 9. I Pet. i. I. The ancient Scythians or Tartars bordered upon it. Pontus was made a kingdom by Darius the son of Hystaspes, A. M. 3490, in favour of Artabazus, a son of one of the lords of Persia, who conspired against the Magi, who had usurped that throne: After him, six of the name of Mithridates, and other kings reigned there. Ovid was basish'd thither by Augustus; and there he died, after ten years consinement to a cold climate and barbarcus inhabitants, where he wrote his Tristia.

(m) Punic, Phanician, q. Penic from the Pani or Bene-Anak. Heb. i. e. the fons of Anak, a famous giant, Numb. xiii. 22.28.

The old inhabitants of Canaan, in the days of Mofes.

(n) Alcinous; Lat. Gr. i. e. magnanimous. An ancient king of Corcyra (now Corfu) in the mouth of the gulph of Venice; who had fair orchards, it being an apple country. The poets, in high commendation of them, feigned they were golden apples, which Homer took from the garden and apples of Paradife. The latter poets had this from him, and he from all antiquity. He entertained Ulysses, when he was cast upon his island, magnificently.

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the ground with roses, and sweet odours from the shrubs: Mean while our first great father walks forth to meet his godlike guest, accompanied by no other train than his own complete perfections; all his state was in himself; much more solemn than the tedious pompthat waits on princes, when their rich and long retirue of led horses, and grooms whose habits shine with gold, dazles and sets all the crowd a gazing. Adam coming nearer to the angel, though he was not aw'd, yet approaching with submission and meek reverence, and bowing low, as to a superiour nature, spoke thus:

Native of heaven, (for no other place can contain fo glorious a shape) since by descending down from the thrones above, thou hast been pleas'd to leave those places, and honour these with thy presence, vouchsafe to remain a while with us in yonder shady bower, as being as yet but two, who by the gift of God possess this spacious ground; please there to rest and taste the choicest fruit the garden bears, 'till this noon heat be over, and the sun in

his decline grow more cool.

To whom the angel Raphael gave this mild anfwer: Adam! therefore I came; nor art thou created fuch, or dwell'st in such a place, as may not often invite even the spirits of heaven to visit thee:
lead on, where thy bower overshades, for all the
hours, 'till the evening arise, I have liberty to stay
with thee.---So they came to the sylvan lodge, that
look'd like the arbour of Pomona, ornamented with
slowers, and sill'd with variety of fragrance; but
Eve without ornament, except what was in hersels,
stood to entertain her guest from heaven; (more
lovely than any wood-nymph, or the fairest of the
three seign'd goddess, (o) that contended for the

(0) Three goddeffes; Juno, Pallas, and Venus, who strove

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golden prize upon mount Ida) she needed no veil, for she was virtue proof; no impure thought alter'd her cheek. On whom the angel bestow'd the holy salutation, us'd long after to the blessed virgin Mary, (p) who was the second Eve. "Hail! mother of mankind! whose fruitful womb shall hereafter sill the world, more numerous with sons than the trees of God have heap'd this table with these various fruits."---Their table was rais'd with turfs of grass, and had round it seats of moss; and on the top of it, from side to side, was pil'd all the fruits of autumn, though spring and autumn were here at the same time. They held discourse a while before they eat, when thus Adam began to speak:

Heavenly stranger! be pleas'd to taste these bounties, which he who nourishes us (and from whom all perfect good comes without measure to us, for delight and food) hath caus'd the earth to yield, perhaps it may not be proper food for spiritual nature; however, this I know, that it is only one celessial Father that gives to all. To whom the angel replied: Therefore what he (whose praise be for ever

fung!)

for the golden apple, with this motto, Let it be given to the fairest. They chose Paris for their umpire, and promised him great rewards to bring him over to their interest. Venus promised him Helena the fairest woman in the world, &c. He gave it and the pre-eminence of beauty to her, which was the original cause of the destruction of Troy, himself and his family.

(p) Mari, or Mary; Heb. Miriam, Lat. and Gr. Maria, i. e. bitter, or very sad. Miriam the sister of Moses, was the sirst of that name; because she was born in the time of a bitter affliction and slavery in Egypt. See Exod. xv. 23. and Ruth i. 23. Here, the blessed virgin Mary, the mother of our Lord, who had a real salutation, from the arch-angel Gabriel, 4000 years after this. And the angel came in unto her, and said, Hail, to thou art highly savoured, the Lord is with thee; blessed art thou among women."

fung!) gives to man in part spiritual, may not be found difagreeable food for pureft fpirits; and thefe pure intelligential fubftances require fome fort of food, as well as doth your rational; and both contain within them every lower faculty of fenfe, by which they hear, fee, fmell, touch and tafte; and tafting, concoct, digeft, and turn corporeal to incorporeal: For know thou, that whatever was created, wants to be fustained and fed; of the elements the groffer feeds the purer, the earth feeds the fea, the earth and fea feed the air, the air feed those etherial fires, and as lowest, first the moon, whence are in her round visage those spots; being unpurged vapours, not yet turned into her substance: Nor is it so, that the moon exhales no nourishment from her moist continent to higher orbs. The fun, that imparts light to all, in moist exhalations; and at evening drinks of the ocean. Though the trees of life in heaven bear ambrofial fruit, and the vines yield nectar, and though we brush manna each morning from off the boughs, and find the ground covered with finest grain; yet God hath varied his bounty here with fuch new delight as may be compared with heaven, and think not I shall be backward to taste. -So down they fat, and began to eat; the angel not feemingly, nor in a mist, (the common gloss of theologists) but with keen dispatch of real hunger, and concocting heat, to digest food: What redounds transpires with ease through spirits; nor is it a wonder, if it be true, that by fire the alchymist can turn, or holds it possible to turn, the basest and droffieft of metals to gold, perfect as from the mine. Mean while Eve ferv'd naked at the table, and fill'd their flowing cups with pleafant liquors. O innocence, truly deferving of Paradife! then, if ever,

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had the fons of God (q) an excuse to have been enamour'd at that fight; but in those hearts reign'd purest and chastest love, nor was jealousy (the hell

of the injur'd lover) understood.

Thus when they had fussic'd, not burthen'd nature, with meats and drinks, a sudden thought arose in the mind of Adam, not to let the opportunity slip given him by this great conference, to know something of things that were above the world he was plac'd in, and of their being who dwell in heaven; whose excellence he saw so far to transcend his own; the divine esfulgence of whose radiant forms, and whose high power so far exceeded human nature; and thus he address'd his wary speech to the messenger from heaven:

Inhabitant with God! Now I perceive thy great favour, in this honour done to Man, under whose lowly roof thou hast not disdain'd to enter, nor to taste these earthly fruits, which though not the food of angels, thou hast accepted in such a manner, as that thou couldst not seem to have eat more willingly at the feasts of heaven; yet what compa-

rifon can be made?

To whom the angel made this reply: Oh Adam! there is but one Almighty, from whom all things proceed, and to whom all things return, if not deprayed from good, all created fuch to perfection, one first matter cloathed all with various forms, various degrees of substance, and life in things that live; but as nearer placed to God, or nearer tending to him, more refined, spirituous, and pure, each assigned

" fair; and they took them wives of all which they chose."

⁽q) The fons of God; i. e. the boly angels, whom fome thought to have conversation with women, from a false sense put upon, Gen. vi. "And it came to pass when men began to multiply on "the face of the earth, and daughters were born unto them, "That the sons of God saw the daughters of men, that they were

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in their feveral active fpheres; 'till body work up to spirit, in the bounds proportioned to each kind: So from the root the green stalk springs lighter, and from thence the leaves more airy, last the bright and full-blown flower breathes fweetest perfumes; Man's nourishment, flowers and their fruit, sublimed by degrees aspire to vital spirits, and so to animal and intellectual; giving both life, fense, fancy, and understanding, whence the soul receives reason, and reason discoursive or intuitive is her being; discourse is oftenest yours, and intuition mostly ours; differing but in degree, and being of the same kind. Make no wonder then, that I don't refuse to eat what God faw good for you, but convert it as you do to proper substance. The time may come, when men may partake with angels, and find no inconvenience in the diet, nor the fare too light; and from these corporal nutriments, improved by length of time, perhaps your bodies at last may turn all to spirit, and you may ascend with wings to heaven, like us, or dwell at your choice here, or in heavenly Paradifes; if ye be found obedient, and unalterably keep his love firm and intire, whose progeny you are. Mean while enjoy your fill of what happiness this happy state can afford, and know that you are incapable of more.

To whom the Father of mankind made answer: Favourable spirit! my gentle and kind guest! thou hast well taught the way that might direct our knowledge, and set before us the compass of the whole creation; whereby we may, in contemplation of things created, ascend to God. But tell me, I pray thee, what was the meaning of that caution, 'If ye be found obedient?' Can we then ever want obedience to him, or is it possible we should forsake his love, who formed us out of the dust, and placed

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us here in the fulness and utmost measure of blis, that can be apprehended or fought after by human defires? To whom the angel made answer: Son of heaven and earth! to what I am about to fay give great attention! that thou art happy, owe it to God: that thou continuest happy, owe to thyfelf, that is, owe it to thy obedience; therein fland firm: This was that caution given thee, therefore be advised: God made thee perfect, but not unchangeable, and he made thee good; but he left it in thy own power to persevere or not; ordained thy will free by mature, not over-ruled by inevitable fate, or firid neceffity. He requires our voluntary, and not our neceffitated fervice; fuch with him finds no acceptance, nor ever can find; for how can hearts that are not free be tried, whether they ferve willingly or no? who will do nothing but what they must by deftiny, and can chuse no other? I myself, and all the host of angels that stand in the fight of the throne of God hold our happy flate upon the fame condition as you do yours, 'only while we hold our obedience,' and upon no other furety: We ferve freely, because we love freely; it being in our will, either to love or not, and in this we either fland or fall: And some are already fallen, fallen to disobedience, and from heaven to deepeft hell: From what high flate of blifs into what mifery!

To whom our great ancestor replied: Divine instructor! I have heard thy words attentively, and with an ear more delighted, than when the songs of cherubim, send heavenly music by night from the neighbouring hills. Nor was I ignorant, that I was both as to will and deed, created quite free: Yet that we never shall forget to love and obey our Maker, who has laid but one command upon us so mild and so just, my constant thoughts always affur'd

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me, and affure me still; though what thou telless me, hath pass'd in heaven, hath mov'd some doubt within me, but more hath it mov'd desire to hear (so be it, thou consent) the relation at full: Which must needs be very strange and worthy to be heard with sacred silence: There yet remains great part of the day to come, for the sun hath scarcely sinish'd half his journey, and begun his other half in the great zone of heaven.

C H A P. III.

Raphael tells Adam who his great enemy is, informs him of Satan's first revolt, and what was the occa-fion thereof. Abdiel for sakes Satan and his party.

THUS Adam made his request; and Raphael after a short pause affenting, began thus: First of men! What thou desirest of me, is no finall matter, for how shall I explain to human fense the invisible exploits of contending spirits, or how relate without a renewal of past grief, the ruin of so many, who once while they stood firm to their obedience were fo glorious and perfect? How lastly unfold the fecrets of another world, which perhaps may be improper to reveal, yet this is dispens'd with for thy good: And what is out of thy capacity, I shall so delineate by likening spiritual things, to things corporal, as best may make them understood: Though what if earth be only the shadow of heaven; and the things that are in them, much like one another more than upon earth they are imagin'd to be?

This world as yet was not created, and the wild chaos reign'd where now the heavens roll, and where the earth rests pois'd upon her own center; when upon a day, (for time apply'd to motion measures all things durable by past, present, and future, though

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it be in eternity) upon fuch a day, as heaven's great year brings forth, the heavenly hoft of angels, call'd by imperial fummons appear'd forthwith before the throne of the Almighty, from all the ends of heaven, in bright order under their hierarchs: Ten thousand thousand ensigns advanc'd high, stream in the air, standards, and banners, betwixt the van and the rear, and serve for distinction of hierarchies. of orders and degrees, or in their glittering tiffues bear express'd holy memorials, acts of zeal and love fairly recorded. Thus when they flood in circles in number inexpressible, orb within orb, the infinite Father, by whom fat the Son, in the bosom of blifs, amidst them, as from a flaming mount, whose top brightness had made invisible, spake thus:

All ye angels! children of light! thrones! dominations! princedoms! virtues! and powers! hear this my decree, which shall stand irrevocable. This day have I begot whom I declare my only Son, and anointed him upon his holy hill, he it is whom ye now behold at my right hand; I appoint him to be your Head: And I have sworn by myself, that every knee in heaven shall bow to him, and confess him Lord. Under his great vicegerency do you all remain united, as though all were but one individual soul, and be for ever happy: Who disobeys him, disobeys me, breaks the union, and that day becomes cast out from God, and all blessedness, and falls into utter darkness, deep into the lowest gulph without any redemption, and without end.

Thus spoke the Almighty, and all seem'd well pleas'd with his words: Seem'd pleas'd, but all were not so in reality. They spent that day like other solemn days in mystical song and dance about the facred hill, (which yonder starry sphere of planets,

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and of fix'd stars, in all her wheels resembles nearest; eccentric, intervolv'd, and yet most regular when they seem most irregular,) and in their motions divine harmony is express'd so smoothly in charming airs, that God's own car listens delighted. The evening approach'd now (for we have also our evening and our morning, not for necessity, but for pleasant variety) and from the dance with one consent, they turn'd themselves to sweet repast, tables are set all in circles, as they stood, and all on a sudden were piled up with the food of angels and bright nectar flows in cups of pearls and diamonds, and massy gold; the produce of delicious vines that

were the growth of heaven.

Repos'd upon banks of flowers, and crown'd with rich garlands, they eat, and drink, and in fweet communion quaff immortality, and joy, before the all-bounteous King, who gave with a copious hand and rejoic'd in their joy. Now when the night exhal'd with clouds, from that high mountain of God, whence light and shade both spring, had changed the full brightness of heaven to grateful twilight; (for night does not come there, in total darkness) and sweet dews had disposed all to rest, except the unfleeping eye of God; wide over all the plain, and far wider than all this globose earth, if it were fpread out in length (for fuch are the courts of God) the angels dispersed in bands, and files, and extended their camp in numberless pavilions by leaving ftreams that run among the trees of life; and fuddenly raised up celestial tabernacles where they slept, refresh'd with the cool wind, except those, who in their turn fung melodious hymns all night long before the throne of God. But Satan (call him fo now, for his former name is no more heard in heaven) did not wake to any fuch purpose; he, one of the first,

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first, if not the very first arch-angel, very great in power, in favour, and pre-eminence; yet being fill'd with envy against the Son of God, who was that day honoured by his great Father, proclaimed Messiah (r) and anointed king) could not bear through price to see that sight, and thought himself lessened and impaired, conceiving thence distain and deep malice, he resolved as soon as it was midnight, and all were in sleep, and silence, to desert with all his legions, and contemptuously to leave the supreme throne unworshipped and unobeyed, and to him who was next in degree under him, thus spoke in

fecret:

My dear companion! doft thou fleep now? what fleep can close thy eyes, dost thou not remember the decree of yesterday, which hath pass'd the lips of the almighty King of heaven? Thou wast used to impart thy thoughts to me, I mine to thee, waking we had but one mind, how then is it, that thy fleep makes us differ, thou fee'st there are new laws imposed! new laws made by him who reigns, may raise new minds in us who ferve, and new counfels to debate what may hereafter happen: It is not fafe to utter more in this place.—Do thou assemble all those angels of whom we lead the chief; tell them that by command before morning, I, and all those who are under my command are to haften homeward with speedy march, where we possess the quarters of the north; there to prepare a fit entertainment to receive our King, the great Messiah, and his new commands, for that he intends very foon to pass triumphantly through all their hierarchies, and give them laws.

Thus

⁽r) Messiah; Heb. Messias and Christos in Greek, i. e. the anointed. Christians believe that Jesus, born in Bethlehem, about A. M. 4000, in the reign of Augustus, is the true Messias or Christ.

Thus spoke the false arch-angel and into the breast of his unwary associate infus'd bad sentiments; who called together, or severally one by one, the regent powers that governed under him, and told them as he was taught, that it was the command of God. Now, before the morning that the great hierarchal standard was to move, tells the suggested cause; throws in ambiguous words between and jealousies, either to sound or taint integrity: But all obeyed the usual signal and the superior voice of their great potentate: (for high indeed was his degree and very great his name in heaven:) his countenance that was like the morning star, allured them, and with lies, he drew after him the third part of the host of heaven.

Mean while the eye of God, (who discerns the most hidden thoughts) from forth his holy mountain, and from within the golden lamps that burn all night before him, saw, (without help from their light) rebellion rising, saw in whom, how spread among the sons of the morning, and what multitudes were leagued to oppose his high decree; when to his only

Son, he faid smiling:

Son, thou in whom I behold my own glory in full fplendor, the heir of all my power! It nearly concerns us now to be fure of our omnipotence; and with what arms we mean to hold what we have claim'd from all eternity of Godhead, or of empire: for fuch a foe is rifing as intends to erect his throne equal to ours, all through the spacious north; and not contented with this he has it in his thoughts to try in battle what our power, or our right is: Let us take counsel, and to this contest draw up with speed all the power that is left us, and employ it in our defence, least unawares, we should loose this our high place, our hill and fanctuary. To whom the Son, with a

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calm and clear countenance, that shone with brightness unspeakable and divine, made answer:

Almighty Father! Thou justly hast thy foes in derision, and in thy own power secure, laugh'st at their vain defigns, and vain tumults: Which to me is the cause of glory, whom their hate shows more to advantage, when they shall fee all power given me to quell their pride; and find by the event whether I am able to fubdue those who rebel against thee, or be found the weakest in heaven. Thus spoke the Son: But Satan with great speed was far advanced with his powers, a host as innumerable as the stars, of night or drops of dew in the morning. They paffed many regions, and mighty regencies of feraphim, potentates and thrones, in their feveral degrees: (Regions to which all thy dominions Adam is no more to be compared, than this garden is to all the earth, and all the fea) which having passed, at length, they came into the limits of the north, and Satan to his royal feat high upon a hill like a mountain upon a mountain with pyramids and towers hewn from quarries of diamonds and rocks of gold, the palace of great Lucifer (s), (so called that structure interpreted in the dialect of Men) which he not long after called the Mountain of the Congregation, in imitation of that mountain whereon the Messiah was declared the only begotten Son in the fight of heaven; fo that he affected all equality with God: And thither affembled all his train; pretending that he was commanded fo to do, to confult about the great reception of their king Messiah, who was to come thither: And with calumnious art and counterfeited

⁽s) Lucifer; Fr. Ital. Lat. i. e. a bearer of light. The first name of this arch-angel before his fall: because of his most excellent light and glory.

terfeited truth thus addressed the angels under his

command:

Thrones! dominations! princedoms! virtues! and powers! If these high titles yet remain, or are not merely titular, fince another now has by decree ingross'd all power to himself, and eclips'd us under the name of the Anointed King; for whom we make all this hafte of midnight march, and meet thus hurrying here, only to confult how we may best receive him, with what new honours can be devis'd, he coming to receive from us a knee-tribute which we never yet paid: A vile proftration! too much to show to one, but double, how can it be endured! to one first, and now another, which he proclaims to be his image. But what if better counsels might influence our minds, and teach how to cast off this yoke? Will you fubmit your necks? And do you chuse to bend your humble knee? You will not, if I know or judge right of ye; or if ye know yourselves to be what ye are; the natives, and sons of heaven; poffes'd by none before ye; and if all are not equal yet all are free, equally free: For orders and degrees do not jar but confift well with liberty. Who can then either in reason or right pretend to affume monarchy over fuch as by right live his equals, and if less in power and splendor are yet equal in freedom? Or who can introduce a law and decree upon us, who being without law cannot err? much less impose this anointed King to be our Lord, and look for adoration, to the abuse of our imperial titles, which affert that we were ordained to govern, and not to ferve.

Thus far his bold discourse had audience without any controul, when Abdiel, (t) one among the

c feraphim,

⁽t) Abdiel, Heb, i. e. The fervant of God, the same as Obadiah.

feraphim, than whom there was none obey'd divine commands more, or ador'd the Deity with more ardency, stood up, and in a slame of zeal thus se-

verely oppos'd the current of his fury:

Oh proud, false, and blasphemous argument! words! which no ear ever expected to hear in heaven, and least of all thou ungrateful wretch from thee, who art thyfelf plac'd fo high above others! Canst thou condemn with wicked reproach the just decree of God, which was pronounc'd and fworn! that to his only Son, by right honour'd with the royal sceptre, every foul in heaven shall bow the knee, and in that due honour confess him to be rightful King? Thou fay'ft it is unjust, positively unjust, to bind those who are free with laws, and to let equal reign over equals, and one over all, to whom none is to fucceed .-- Shalt thou give laws to God? Shalt thou dispute the points of liberty with him, who made thee what thou now art, and form'd and circumscrib'd the being of all the powers of heaven, just as he pleas'd? Yet taught by experience, we know how good he is, and how careful of our good and dignity; how far from any thought of making us less; rather bent, uniting us more near himself under one head, to exalt our happy state. --- But suppose I were to grant thee, that it were unjust, that any equal should reign as king over his equals; thou (though very great and glorious) doft thou reckon thyfelf, or think all the angelical nature join'd in one, equal with him who is the begotten Son? by whom (for he was the Word) the almighty Father made all things, even thee and all the other spirits of heaven, who were by him created in their bright orders, crown'd with glory, and given glorious names, Thrones, Dominations, Princedoms, Virtues, and Powers, real and effential Powers, Pow mad beco laws gain tem

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Powers, which are not obscui'd by his reign, but made more illustrious; since he becoming our Head, becomes one of our number, his laws become our laws, and all honour done to him returns back again to us.—Then cease this impious fury, and tempt not these angels to sin; but hasten to appease the wrath of the incens'd Father, and the wrath of the incens'd Son, and repent in time while pardon may be found.

Thus spoke Abdiel, the faithful and fervent seraph, but none seconded his zeal, as judg'd rash and singular, and out of season, at which Satan rejoiced, and grown more haughty thus reply'd:

Say'ft thou that we were made then? and the work of fecondary hands, by a task transferr'd from the Father to the Son? A strange and new point of doctrine! which we would know whence was learn'd: Who is it that faw when this creation was? Dost thou remember any thing about thy being made, while the Maker was giving thee being? We know no time when we were not, as we are now; we know of none before us, but were produc'd by a natural course of things, self-rais'd by our own quick'ning power, the ripe birth of this our native heaven, of which we are the natural fons: Our power and strength is our own, which shall teach us deeds of the highest importance, to try by proof who is our equal: Then thou shalt behold, whether we intend to address and furround the almighty throne with adoration, or with defiance. Do thou go and carry this report and thefe tidings to the anointed King, and make hafte before fomething worse intercept thy flight.

Satan spake thus, and a hoarse murmur gave applause to his words through the infinite host, like the sound of deep waters; nevertheless the flaming

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and undaunted feraph Abdiel, though furrounded

by foes and alone, thus answered boldly:

Oh alienated from God, spirit forsaken of all good, and accurs'd! I fee that thy fall is determin. ed, and thy unhappy followers involv'd in this perfidious evil; the contagion being spread both of thy crime and punishment. Be not henceforth any more troubled, how to get rid of the yoke of God's those indulgent laws will not be now vouchfafed, but other decrees not to be recalled are gone forth against thee. That golden sceptre which thou didft refuse to obey, is now changed to a rod of iron, to bruife and break thy disobedience. Well didft thou advise me to fly these wicked and devoted tents, yet not for thy advice or threats do I do it, but least the wrath that threatens, raging into a fudden flame, should destroy all without diftinction; for expect foon to feel his thunder on thy head, a devouring fire; then mourning, learn to know who is thy Creator, and who hath power to uncreate and destroy thee.

The feraph Abdiel spoke thus, who was found faithful among the faithless, alone found faithful among innumerable false ones; he kept his loyalty, love, and zeal unmoved, unshaken, unseduced, and unterristed: Though he was single, neither their number nor example prevailed with him to swerve from the truth, nor altered the constancy of his mind: He passed forth from amidst them, through hostile scorns, which, being much superior to, he casily sustained, nor stood in fear of any violence, but returning their scorn back again upon them, he turned his face from those proud towers, doom'd to

wift destruction.

The End of the FIFTH BOOK.

SIXTH BOOK

OF

PARADISE LOST.

The ARGUMENT.

Raphael continues to relate how Michael and Gabriel went forth to battle against Satan and his angels; the first fight described. Satan and his powers retire under night: He calls a council; invents devilish engines, which in the second days fight put Michael and his angels to some disorder, but they at length pulling up mountains, overwhelmed both the force and machines of Satan. The tumult not ending, God on the third day sends the Messiah his Son; for whom he had reserved the glory of that victory: He, in the power of his Father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of heaven; which opening they leap down with horror and consusting into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.

C H A P. I.

Raphael relates how Michael and Gabriel went forth to battle against Satan; the first fight described.

A BDIEL the dreadless angel, held his way all night unpursued through the wide plains of heaven;

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heaven; till returning morning brought on the There is a cave within the mountain of God, and not far distant from his throne, where by turns in a continual round light, and darkness, lodge and dislodge; which makes through heaven an agreeable change, like day and night: Light iffues forth at one door, and at the other obedient darkness enters, till the hour come for her to draw a veil over the heavens, (tho' what is called darkness there, might seem twilight here) and now went forth the morning, fuch as it is in the highest heavens, arrayed in a celeftial and golden hue, and the night went off when it approached shot through with bright beams; when what first met the fight of Abdiel was chariots and flaming arms, and fiery fleeds, and thick bright fquadrons in battle array that covered all the plain, reflecting blaze on blaze. He perceived war in readiness, and found that to be already known, which he thought to have reported for news: He then gladly mixed himself among those friendly powers, who received him with loud acclamations and joy, that out of fo great a number fallen, yet there should one return not lost. They led him on, highly applauded to the facred hill, and presented him before the supreme feat, from whence a voice was heard thus mild from the midst of a golden cloud:

Well done, thou faithful fervant of God! Well hast thou fought the better fight; who single against revolted multitudes, hast maintained the cause of truth, mightier in word than they can be in arms, and for the testimony of the truth hast bore a general reproach, far worse to bear than violence; for all thy care was to stand approved, in the sight of God, though the vast multitude of the apostate angels, judged thee to be perverse. An easier conquest now remains

remains for thee, affisted by this host of friends, to return back upon thy foes with greater glory, than thou didst depart from them with scorn; and to subdue them by force who refuse right reason for their law; Messiah for their King, who reigns by

right of merit.

Go Michael! prince of the heavenly armies! and thou Gabriel! next in military art and power, go, and lead forth these my invincible sons; lead forth my arm'd saints by millions (equal in number to that ungodly rebellious crew) and range them in order for the battle, assault them without sear with hostile arms and with sire, and pursuing them to the borders of heaven, drive them out from God and from bliss, into their place of punishment; the gulph of hell, which has already opened wide its siery region of confusion to receive them in their fall.

Thus fpoke the voice of God, and the clouds began to darken all the hill, and fmoak began to rowl in dusky and heavy flames; a sign that wrath divine was wak'd; nor with lefs terror began to found from on high the loud etherial trumpet; at which command the militant powers, that stood firm for the cause of heaven, (join'd in vast bodies of irrefistable union) mov'd on their bright legions in filence, to the found of musical instruments, that breath'd into them an heroic ardour to great and adventurous deeds, under their godlike leaders, in the cause of the Almighty and his Messiah: On they move, fo firm, that it was impossible for their ranks to be divided by hills, vallies, woods or streams, for their march was high above the ground, and the yielding air bore up their nimble tread; as when every species of birds came summon'd over Eden, flying in orderly array to receive their names of thee:

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thee: So they marched over many a tract and wide province of heaven, tenfold the length of this earthly globe. At last, far in the horizon of the north appeared a fiery region, that reached the whole length and the utmost depth, drawn up in array of battle; and on nearer view might be feen the bright tops of innumerable spears, a throng of helmets and shields with various ornaments and boasting devices: These were the united powers of Satan, hastening on with furious expedition; for they imagined that very day, either by conquest or by furprize, to win the mountain of God, and to fet upon his throne the proud usurper and envier of his power; but their thoughts prov'd empty and vain in the mid-way: Though at first it seem'd very strange to us, that angels should make war against angels, and meet in fierce combat, who were us'd to meet so often unanimous in festivals of love and joy, and as the fons of one great Sire, praising the eternal Father. But now the shout began for the battle, and the rushing found of the onfet, which put an end to all milder thoughts.

Satan fat high in the midst in his fun-bright chariot, exalted like a god, an idol of divine majefty, enclosed with flaming cherubim and with golden shields; then lighted from his resplendent throne, (for now betwixt the two armies there was but fmall distance left, and front presented to front flood in terrible array, extending to a prodigious length) and before the ranks of the rebellious spirits, just when the armies were about to join, Satan advancing with vast and haughty strides, came swelling with imaginary power, and armed in adamant and gold: The feraph Abdiel could not endure that fight, where he flood among the mightiest, bent on the performance of greatest actions; and thus he

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fearches and confiders his own undaunted heart : Oh heaven! that there should yet remain such a refemblance of the highest, where faith and truth remain no longer: Wherefore should not strength and might fail when destitute of virtue, or prove weakeft where it is most prefumptuous? Though to appearance he feems unconquerable, I mean (trufting in the affistance of the Almighty) to try his power; whose reason I have already tried, and found to be false and unfound: Nor is it any thing but just, that he who hath got the better in the debate of truth, should do the same also in arms, and become a conqueror in both disputes alike; though when reason hath to deal with force, the contest is brutish and foul, yet it is most fit that reason should overcome. Confidering thus within himfelf, and ftepping out from his armed companions opposite to Satan, his daring foe, he met him half-way, who was more incens'd, to see him advance so boldly towards him, and to hear from him this defiance:

Proud angel! art thou met? Thy hope was to have reach'd the height of thy aspiring without oppolition, and to have found the throne of God unguarded, and his fide abandon'd, at the terror of thy power and potent voice: Thou fool! not to confider, how vain it is to rife up in arms against the Almighty; who out of the fmallest things could. have rais'd armies continually without end, to defeat thy folly; or with his own hand, which reaches beyond all limit, without any other affiftance could have finish'd thee, and whelm'd all thy legions under darkness: But thou may'ft see that all are not of thy train; there be some holy angels besides myself, who efteem fidelity and piety towards God, though not visible to thee, when I alone seem'd in thy world erroneously to differt from all: Thou feeft my party,

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and now may'ft learn too late, that when thousands err, some few may be in the right. To whom Satan, with malicious and fcornful eyes, gave anfwer:

In the wish'd-for hour of my revenge, but ill for thee, art thou return'd from flight, whom I have been first feeking, feditious angel! now art thou come to receive that reward which thou hast merited, the first trial of this right-hand provok'd; fince that tongue inspir'd with contradiction, first dar'd to oppose a third part of the gods, met in council to affert their godheads, who while they feel divine vigour within themselves, neither can or will allow omnipotence to be the attribute of any. it is thou art come before thy fellows, ambitious to win from me fomething to brag of, that thy fuccess may be an example of destruction to the rest; only I have given thee this paufe between, (left if I had not, thou should'st have boasted that I could not anfwer thee) to let thee know, that at first I thought that liberty and heaven had been the fame thing to heavenly fouls; but now I perceive that most are so flothful, that they had rather ferve, be attending spirits, and train'd up in festivals and songs; such are these thou hast arm'd, the singing minstrelly of heaven, flavery contending against freedom, as the comparison of this day's actions shall prove.

To whom in few words Abdiel reply'd sternly: Apostate spirit! thou err'st still, and wilt find no end of erring, being out of the path of truth; unjustly thou brand'st the service that God or nature or dains with the name of fervitude; God and nature command the fame things, when he who rules is most worthy and most excellent above those he governs. It is fervitude to ferve the unwife, or who hath rebell'd against those that are worthier than him-

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felf, as thy followers now ferve thee, thou thyfelf not being free, but in flavery even to thyfelf, yet impioully dar'ft upbraid our obedience. Do thou reign in hell, thy kingdom, and let me ferve the everbleffed God in heaven, and obey his divine commands, which are worthieft to be obey'd! yet do not thou expect realms, but chains in hell, and punishment; mean while receive from me (who just now thou faid'ft was return'd from flight) this greeting upon thy wicked head. Saying this he lifted up his arm to ftrike a blow, which immediately with great strength and swiftness fell on Satan's proud crest, that no fight nor motion of fwift thought could intercept fuch ruin, much less could his shield: He recoil'd back ten paces; the tenth his maffy spear supported him upon his bended knee; as if upon earth fubterranean winds and waters had forc'd their way, and fidelong had push'd a mountain from its feat, half funk with all its trees. The rebellious angels were feized with amazement, but more with rage, to fee their great general thus foiled; while our powers were filled with joy and shouts, foretelling victory and fierce defire of battle; whereat Michael ordered the arch-angel trumpet to be founded through all the heavens, and the faithful armies rung with hofanna to the highest: Nor did the adverse legions stand still to gaze, but with founds as hideous as ours were heavenly, joined the horrid shock. Now storming fury arose, and a clamour, fuch as 'till now was never heard in heaven; arms clashing upon armour, made a harsh and terrible discord, and the furious wheels of brazen chariots raged: the noise of the conflict was dreadful, the hifs of fiery darts flew in vollies over head, and as they flew covered either army with fire, under which they both rush'd to battle, with ruinous affault Dd 2 and

and rage not to be extinguished: All heaven resound. ed, and all earth had it been then would have been shaken to its centre: What wounder? when millions of encountering fierce angels fought on each fide, the least of whom could move these elements, and arm himself with all their force: How much more power had they, army against army, warring without number, to raise dreadful combustion, and difturb (though they had not power to destroy) their native feat! had not the eternal and almighty King, from the feat of his power, over-ruled and fet limits to their power: Though their number was fuch, that each legion might be thought a great army, in ftrength each armed hand was as that of an entire legion; they were led in fight, yet each fingle warrior feemed like a leader, and as in chief; expert, and knowing when to advance, when to ftand or turn the fway of battle, when to open, and when to close the ranks; they had no thought of flight or of retreat, or any unbecoming action that argued fear; each relied upon himself, as if only in his arm lay the balance of the victory: Deeds were done of eternal fame, for the war was spread wide and various; fometimes a standing fight upon firm ground, then mounting upon main wing, all the air was troubled; for all the air feemed then to be nothing but contending fire; the battle hung a long time in even scale, 'till Satan (who that day had shewn prodigious power, and in arms had met no equal) ranging through the dreadful attack of feraphim, confusedly fighting, at length faw where the fword of Michael Imote and felled whole iquadrons at once; his huge weapon brandished aloft in both hands, the horrid edge came down, wasting far and near. Satan hasted to withstand such deftruction, and opposed his ample shield that was of Vaft

wast circumference, a rocky orb of tenfold adamant. Michael, the great arch-angel, gave over fighting at his approach, glad as hoping here to end intestine war in heaven, by subduing Satan, or dragging him captive in chains; but with a hostile frown, and a countenance all instamed, first spoke to him:

Thou author of evil! which 'till thy revolt had no name in heaven, now as thou feeft these acts of hateful strife are become plentiful; hateful to all, though by just measure heaviest upon thyself and all thy adherents: How haft thou diffurbed the bleffed peace of heaven, and brought mifery into nature, which was not created 'till the time of thy rebellion? How haft thou inftilled thy malice into thousands, who were once upright and faithful, but now are proved false? But think not to trouble holy rest here in heaven; heaven casts thee out from all her confines; heaven, which is the feat of blifs, fuffers not deeds of violence and war to be done here: Hence then! and let evil, which is thy offspring, go along with thee to hell, the place of evil; Hence thou and thy wicked crew! and there ftir up broils; before this my avenging fword begin thy doom, or fome more fudden vengeance, winged immediately from God, hurl thee down headlong with ftill additional pain.

Thus spake Michael, the prince of the angels; to whom the adversary Satan replied: Think not with empty and airy threats to awe those, whom yet with deeds thou canst not: Hast thou put the least of these to slight? Or made fall, but that they rise again unvanquish'd? Dost thou think it easier to contend with me, that thou should'st hope, imperious arch-angel, with threats to chase me hence? Mistake not so much, as to think that we shall end so that strife which thou callest evil, but we stile the

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strife of glory; which we intend to win, or else turn this heaven itself into the hell thou hast been telling fables of; here intending however to dwell free, if not to reign: Mean while thy utmost force (and call him who is named Almighty to thy assistance) I have not sled from; but instead of that, have

fought thee far and near.

They ended talking, and both addressed themfelves for fight in a manner not to be described; for who can relate, tho' with the tongue of angels, or to what things liken it that are feen upon earth, that may lift the human imagination to fuch a height of godlike power? For they feemed likest gods, whether they flood still or moved; in arms, in stature, and motion, fit to decide the great empire of heaven: Now their fiery fwords waved, and made broad circles in the air; their fhields, like two broad funs, blaz'd opposite each other, while either fide look'd on with expectation and horror: The angelical bands from each hand where the fight before was hottest retired with fpeed, and left large field for them to combat in; it being unfafe to remain near fuch commotion: Such (to fet great things forth by fmall) as if the concord of nature being broke, war was fprung among the constellations, and two planets rushing from a malign aspect of sierce opposition, should meet in the middle of the sky, and confound their jarring spheres. Both together, with an arm next to Almighty, lifted up imminent, aim'd one stroke that might determine at once and not need repetition, nor did there appear any odds in power, or in fwiftness, to prevent each other; but the fword of Michael, which he had from the armoury of God, was given him temper'd fo, that nothing either keen or folid might relist that edge; it met the fword fword of Satan, descending with great force to ftrike, and cut it quite in two, nor ftaid there, but wheeling fwift revers'd, deeply entering, divided all his right-fide. It was then Satan first knew pain, and writh'd himself to and fro, rowling about with anguish, so forely the piercing sword with separating sharpness pass'd through him; but the heavenly fubstance soon clos'd, which could not be long divided, and from the gash flow'd blood, such as celestial fpirits may bleed, and ftain'd all his armour, which before was fo bright. Forthwith on every fide many ftrong angels run to his aid, who interpos'd in his defence; while others bore him on their fhields back to his chariot, where it stood retir'd fome distance off the files of war; there they laid him, gnashing his teeth for anguish, shame, and despite, to find himself not matchless, and have his pride humbled by fuch a rebuke, fo far beneath the confidence he had conceiv'd to have equall'd God in power: Yet he heal'd foon; for spirits that live throughout their whole being, live wholly in every part, (not like frail Man, whose life is in his entrails, heart, head, liver, or reins) and cannot die but by annihilation, nor receive any mortal wound into their fine and spiritual compositions, no more than thin and fluid air can: They live as if they were all heart, all head, all eye, ear, intellect, and fense; and as they please can form themselves, and affume what fize, colour, or shape pleases them best, whether it be less or more substantial.

Mean while in other parts where the powers of Gabriel fought, other like deeds deferv'd to be remember'd; who fiercely pierc'd into the deep array of the furious king Moloch, who defy'd him, and threaten'd to drag him bound at his chariot wheels, nor from the holy one of heaven refrain'd his

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his blafphemous tongue; but foon by the fword of Gabriel being cloven down to the waift, with shatter'd arms, and pain to which he was before a ftranger, fled bellowing away. On each wing Uriel and Raphael vanquish'd each his vaunting foe, Adramelech (a) and Afmodeus, (though powerful and arm'd in a rock of diamond) two very great angels, that disdain'd to be less than gods; but in their flight they learned to think a little meaner of themselves, being mangled with gashly wounds, through their broad and plated coats of mail. Nor did Abdiel stand unmindful to annoy all that was possible the atheist crew, but with redoubled blows overthrew Ariel and Arioc, and the violence of the fcorched and blafted Ramiel, a very haughty and aspiring angel.

I might relate of thousands, and make their names immortal here upon earth; but those elect angels sufficiently contented with their same in heaven, do not seek the praise of men; and the sailen angels, though wonderous in might and in acts of war, nor less eager of renown, yet by doom being blotted out of the book of heaven and all sacred remembrance, let them dwell nameless in dark oblivion: For strength divided from truth and justice, is so far from being laudable, that it merits nothing but dispraise and ignominy; yet being vain-glorious aspires to glory, and seeks fame through infamy:

Therefore let their doom be eternal filence.

And now their mightiest chief being quelled, the battle began to be disordered and broken into, with rout

of Sepharvaim.

⁽a) Adramelech; Heb. i. e. a magnificent king. A god of Sepharvaim and Assyrian countries, 2 Kings xvii. 31. "And the "Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adramelech, and Anamelech, the gods

rout and confusion; all the ground was strewed with shivered armour, and upon a heap lay overturned chariot and charioteer, and fiery foaming fleeds: Those who stood gave back, over-wearied, and scarcely through the faint army of Satan maintaining a defensive fight, or surprized with pale fear and fense of pain, (being the first fear and pain they had ever known) fled shamefully, brought to such evil by the fin of disobedience; 'till that hour not having been liable to fear, or flight, or pain. Far otherwise the holy saints (standing firm in the orders they were first drawn up) advanced intire, invulnerable, and in armour that was impenetrable: Such high advantages their innocence, not to have finned, not to have disobeyed, gave them above their enemies! They flood unwearied in fight, not liable to receive pain from any wound, though they might be removed from their places by violence.

CHAP. II.

Satan and his powers retire under night; he puts Michael and his angels to some disorder in the second day's fight, but they overwhelm both his force and his engines.

on darkness over heaven and silence, there was a truce made to the hateful din of war, and both the victor and the vanquished, as soon as it was night retired. Michael and his angels, who had the advantage on their side, encamping on the sield where the battle had been fought, placed cherubic waving fires round their watches in guard: On the other part, Satan with his rebellious angels disappeared, and took their stations far in the dark, where sinding it impossible to take any rest.

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rest, he called his potentates to council by night, and standing up in the midst of them, thus began

to fpeak :

Dear companions! now tried in danger, and in arms found to be invincible, and not worthy of liberty only, (the thing we pretended to contend for) but of what we more affect, honour, empire, glory, and renown, who have fuftained one day (and if one day, why not for ever?) in a doubtful fight, what God with his greatest power could fend against us from about his throne, and what he thought fufficient to subdue us to his will. But it does not prove fo .--- Then it feems we may make a judgment, that he is fallible as to the knowledge of future things, though 'till now he has been thought omniscient. Tis true, happening to be worse armed, we have suftained fome difadvantage, and experienced what pain is; but we know withal, of how little confequence it is and despise it, since we find that we cannot be destroyed, and that our wounds foon close, healed by our native vigour. Of fo fmall an evil let us think the remedy must be easy; perhaps when we meet next, better arms may give us the advantage, and destroy our enemies, or at least make that equal between us, which before made the odds, where there is none in nature: If by any other hidden cause they are indeed fuperior, while we can preferve our minds unhurt, and our understanding sound, we shall discover it by confultation and proper fearch.

He sat down, and there stood up in the assembly Nisroc (b), one of the chief of the principalities;

(b) Nifroc, or Nifroch; Heb. i. e. a young eagle. A god of the Assyrians, worshipped at Nineveh, by Sennacherib, 2 Kings xix. 37. "And it came to pass, as he was worshipping in the house of Nifroch his god, that Adrammelech and Sharezer his "fons smote him with the sword."

he looked as one escaped from the slaughter of the battle, fatigu'd and wearied out, his armour shattered and cut to pieces, and gloomy in his aspect;

he thus replied :

Deliverer from new lords! and leader to the free enjoyment of our right, as we are gods! yet it is hard for gods, and we find it too much to fight in pain, against those who feel none, and are incapable of fuffering; from which evil nothing but ruin can enfue; for what fignifies valour or ftrength, if accompanied with pain, which subdues all things, and makes weak the hands of the most powerful? Perhaps we might be willing to be deprived of the fense of pleasure, and live without repining in quiet and content, which is the calmest life; but pain is perfect mifery, a real evil, and if it be excessive, overturns all patience. He therefore, who can invent what we may offend more forcibly our yet unwounded enemies with, or how we shall arm ourselves with the same defence they have, in my opinion deserves no less, than what we already owe for our deliverance.

Whereto Satan, with a compos'd look, replied: That which thou rightly believest so necessary to our success, is not now to be invented, it being already in my power. Which is there of us, who beholds the bright surface of this celestial mold upon which we stand, this spacious continent of heaven, adorn'd with such diversity of plants, fruits, sweetest slowers, jewels, and gold; whose eye is it that surveys these things so superficially, as not to observe from whence they grow deep under the ground, made of dark and crude materials, of spirituous and siery sulphur, 'till touch'd with the ray of heaven and temper'd, they shoot forth so beautifully up into light? These the deep shall yield us in E e 2

their first forms, pregnant with strange fire, which being ramm'd into hollow engines, long and round, and touch'd at the other end with fire, dilated and put into a violent motion, shall, with noise like thunder, send from far such implements of mischies among our foes, as shall overwhelm and dash to pieces whatever stands against them; so that they shall be afraid that we have disarm'd the Thunderer of his only dreaded thunder-bolt: Nor shall our labour be long, for yet before break of day what we wish shall be effected: Mean while chear up, and abandon fear; think nothing hard to strength join'd with good counsel, much less to be despair'd of.

He finish'd his speech, and his words gave a little glimmering of joy to their dejected countenances, and reviv'd their languish'd hope; all admir'd the invention, and it feemed fo eafy, once being found, (which being unfound most would have thought impossible) that every one wondered, how he missed to be the inventor of it: Yet possibly, Adam, some of thy race in future time, (if malice should abound) intent on mischief, or inspired with infernal machination, may invent some such instrument, to plague the fons of Men for fin; bent on war and mutual flaughter. Forthwith they rush'd out from the council, to undertake this work; no one delayed the time in argument, but innumerable hands were ready; they turned up the celestial foil wide in a moment, and faw beneath the originals of nature; in their unripe conception they found and mingled fulphurous and nitrous matter, and with fubtle art having digested and dried it, they reduced it to black grain, and conveyed it into the stores, and part of them provide hidden veins of mineral and Rone digged up, (nor hath this earth entrails much unlike) whereof to form their engines, and their

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balls that being discharged might carry ruin with them; part provide reeds, that being lighted, might with a touch give fire to their engines. So under the shadow of the night, secretly and unespied they finished all, and with filent circumspection set it in order.

Now when the fair and shining morning appeared in heaven, the victorious angels rose up, and the morning trumpet founded to arms: They flood compleatly armed, in armour of gold, a shining hoft, and were foon drawn up in bands: Others looked round from the hills, and light-armed fcouts scoured each quarter, to discover the distant foe, where lodged, or whether fled, or if halting, or in motion for the fight: They foon met him, moving near them under spread enfigns, in a flow but firm battalion: Zophiel, (c) the swiftest among the cherubim, with his greatest speed came flying, and thus in the middle of the air he cried out aloud:

Arm, warriors, arm for the fight, the foe whom we thought fled is very near at hand, and to-day will fave us the trouble of purfuing him far; there is no fear of his flight, he comes with fo large a body, and I see settled in his face a presumptuous refolution and fecurity. Let each gird his armour well, fit well his helmet, and hold his shield with all his strength, either borne even or high; for this day, if I conjecture right, will pour down no flight showers of darts and arrows, but a rattling florm

of fuch as will be bearded with fire.

Thus he warned them, who were themselves aware before, and foon they took the alarm, and instantly, without any impediment or disturbance, mov'd onward in order of battle; when behold!

not far distant the soe approaching with heavy pace, training his devilish engines in such a manner, that they were surrounded on every side with thick squadrons of his angels, to hide the fraud. Both armies stood a while at the interview, but suddenly Satan appeared at the head of his, and was heard

thus commanding aloud:

Vanguard! open your foremost ranks to the right and left, unfold the front; that all who hate us may see how we seek peace and quietness, and stand ready with open breast to receive them, if they like our terms, and turn not their backs upon us. But that I doubt of; however, let heaven be witness anon, while we freely discharge our part: You, who stand appointed, do as you have received orders, and touch what we propound briefly and loud, so that there may be nobody but what may hear.

So speaking, in a scoffing manner, and with words of a double meaning; he had fcarcely ended, when the front divided to the right and left, and retir'd to either flank, which discovered to our eyes a new and strange fight; we faw a threefold row of mounted pillars, which were fixed upon wheels; for they feemed most like pillars (or hollowed oak, or fir, with their branches lopt off) of brass, iron, or other material; but what convinced us they were not pillars, was that they were hollow, and their mouths with hideous orifice gap'd wide on us: Behind each flood a feraph, and in his hand held a lighted reed; while we flood in fuspence, abstracted and withdrawn into ourselves, but not long, for on a fudden they all at once put forth their reeds, and with a nice touch applied them to a narrow vent; immediately (though it was foon darkened with fmoke) all heaven appeared in a flame, which

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was belched from those deep-throated engines; whose roar filled with outragious noise and tore all the air, violently discharging their devilish burthen, chained thunder-bolts, and a prodigious number of balls of iron, which they levelled on the armies of God with fuch impetuous fury, that whofoever were fmote by them, could not possibly stand on their feet, though before they flood as firm as rocks, but down they fell by thousands, and angel fell upon arch-argel, the fooner because of their armour, (for unarmed as fpirits they might eafily have evaded it, either by contracting their fubstances or removing). But now followed the breaking of their ranks, and a forced rout: it was to no purpose to open their files, that stood close and asit were lock'd together. What could they do? If they rushed on, a repeated repulse and another indecent overthrow would render them yet more defpis'd, and a greater subject of laughter to their foes; for another row of feraphim flood ranked in view, in posture ready to discharge their second tire of thunder; and yet to return back defeated they abhorr'd worfe. Satan beheld their condition, and thus in derision call'd out to his companions:

Friends! what's the matter these proud conquerors don't come on? One while they seem'd to be coming siercely, and when we (and what could we do more) propounded terms of composition, and to give them fair entertainment with open front and breast, presently they chang'd their minds, and sell into strange vagaries, as if they had a mind to dance, and yet for a dance they seem'd somewhat wild and extravagant; perhaps for joy we offer'd them peace: But I suppose if our proposals were heard once again, we should compel them to a quick resolution.

To whom thus in like frolicksome manner spoke

Belial:

Belial: Leader! the terms that we fent were terms of very great weight, the contents were hard, full of force, and urg'd home, fuch as we might eafily perceive amus'd them all, nay and stumbled many; for who receives them right must not be weak. but not being understood, they have this gift befide, they shew us when our foes are not able to

walk upright.

So they flood fcoffing in a ludicrous manner among themselves, and elevated in their thoughts beyond all doubt of victory; fo eafily they prefum'd to match the eternal power of God with their inventions: They made a fcorn of his thunder, and derided all his hoft, while they for a time stood in trouble: But they did not long fo; at length rage prompted them, and found them arms, fit to make opposition against such hellish mischief: forthwith (now observe what excellence and power God hath placed in his mighty angels), they threw away their arms and flew to the hills, (for earth fo far refembles heaven, that it hath this pleasing variety of hill and valley) and running as fwift as lightning, they tore the fix'd hills, loofening them to and fro, from their foundations, with all their load of rocks, waters, and woods, and lifting them up by the tops, bore them in their hands. Thou may'it be affur'd that amazement and terror feiz'd the armies of Satan, when they faw the dreadful bottoms of mountains turn'd upwards come towards them; and whelm'd over all the triple row of those curs'd engines, and that in which they had put all their confidence buried deep under the weight of mountains: They themselves were next invaded, and there came upon their heads, flung through the air, main promontories, oppreffing whole legions: Their armour helped to do them mischief, crush'd

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in and brus'd into their fubstance, which occasion'd them great pain and many a grievous groan, struggling long underneath their bondage, before they could wind themselves out of such a prison, tho' they were spirits of purest light, (that is, they had been once the purest, but now by reason of sin were become grosser). The rest of the bad angels which were not overwhelm'd, imitating the angels of God, betook them to the same fort of arms, and tore up the neighbouring hills; so that hills in the middle of the air encounter'd hills, hurl'd dreadfully to and fro, that they fought under ground in dismal darkness; horrid consuston arose heap'd upon consusion; the noise was as it were infernal, and war to this uproar seem'd but a civil game.

C H A P. III.

The tumult not ending, God sends the Messiah his Son who alone overcomes his enemies; drives them out of heaven, and returns with triumph to his Father.

With ruin, had not the almighty Father in his most holy fanctuary, where he sits and beholds all things and their consequences, foreseen thus tumult, and permitted it all, not without design; that so he might fulfil his great purpose to honour his anointed Son, by making him avenged upon his ememies, and by declaring all power to be transferred to him: Whence to the Son who sat by him upon his throne, he spake thus:

Beloved Son! the brightness of my glory! in whose face is seen what is otherwise invisible, what lam by Diety, and by whose hands I do what I decree, who art second Omnipotence! there are past two days (that is two days as we make computati-

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on in heaven) fince Michael and his powers went ceiv forth to refift those disobedient angels; their fight and mac the art : mof my plea to f er v glad and who and terr arm rebe man fron enti fepa roui the hym rofe heav fortl flam ed n of m

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hath been very fore, as it was likely it should be, when two fuch foes meet in arms: For I left them to themselves, and thou knowest they were formed equal in their creation, excepting what fin hath impaired, which as yet hath wrought infenfibly, because I have suspended their condemnation for a time; for which reason they must fight for ever, and no determination be which shall overcome; war hath performed what war can do, is wearied out, and hath let loofe the reins to raging diforder, armed with mountains as with weapons, which makes strange work in heaven, and might prove of dangerous confequence. As two days therefore are past, the third is thine; I have ordained it for thee, and have fuffered thus far, that the glory may be thine of putting an end to this great war, which none but thyfelf can. Into thee I have transferred fuch immense virtue and grace, that in heaven and hell all may know thy power to be above comparison; and this perverse commotion thus governed, to make manifest that thou art worthiest to be the heir of all thing, and to be king by holy anointment, which is thy deferved right. Go then, thou most powerful, in the might of thy Father! afcend my chariot, and guide those wheels that shake the foundation of heaven; bring forth all my inftruments of war, my thunder and my bow; gird on my all-powerful arms, and take to thee my fword; purfue these sons of darkness, and drive them out from heaven into the utter deep; there let them learn at leifure to despise God, and his anointed king the Meffiah.

He spoke thus, and shone fully with direct rays upon his Son, who in an unspeakable manner re-

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ceived all his Father into his face, where his power and glory was expressed at full; and thus the Son

made answer:

Oh Father! fupreme of all heavenly powers! the first, the highest, holiest, and best! thou always art feeking to glorify thy Son, and I always, as is most just, to glorify thee: This I account my glory, my exhaltation, and all my delight, that thou well pleased in me declarest thy will to be fulfilled, which to fulfil is all my happiness. The sceptre and power which thou haft given I assume, and shall more gladly refign, when at last thou shalt be all in all, and I in thee shall be for ever, and in me all those whom thou lovest; but whom thou hatest I hate, and as I put thy mildness on, so I can put on thy terrors, being in all things thy image; and being armed with thy might, shall soon rid heaven of these rebellious spirits, and drive them down to the ill mansion prepared for them, to chains of darkness, and the worm that never dies; who could revolt from their just obedience to thee, whom to obey is entire happiness. Then shall thy faints, being far separated from and unmixed with the impure, furrounding thy holy mountain, fing to thee (and I the chief among them) unfeigned hallelujahs, and hymns of the highest praise.

Having faid thus, bowing over his fceptre, he role from the right-hand of God, where he fat; and the third holy morning began to shine through The chariot of God the Father rushed forth with a found like a whirlwind, flashing thick flames, having wheels within wheels, which needed not to be drawn, having in themselves the power of motion, but yet were led on by four forms, like cherubim, each of them having four wonderful faces, and all their bodies and their wings were fet

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with eyes like stars; the wheels had eyes of beril (d), and fires went up and down between: Over their heads there was chrystal firmament, where upon a throne made of faphire, (inlaid with pure amber, and adorned with great variety of colours) the Messiah ascended, completely armed in heavenly armour of radiant Urim (e) being all of divine workmanship; at his side was hung his bow and quiver, flored with three-bolted thunder; and round about him rolled fiercely fmoke, kindling flame, and flying sparks of fire. He came onward, attended with ten thousand thousand faints; shining at great distance, and twenty thousand chariots of God (for I heard their number) were feen half on each hand. He rode sublime on the bright sky, upon the wings of cherubim, upon a throne of faphire, conspicuous far and wide: But being first feen by his own angels, they were furprized with unexpected joy, when they faw the great enfign of the Meffiah blaze, borne up aloft by angels, which is his fign in heaven; under whose conduct Michael foon

(d) Beril or Beryl; Chald. Burla; Arab. Albelor; which the Greeks and Latins turned into Beryllos. But Exod. xxviii. 20, and Ezek. i. 16. x. 9. it is called Tarshish? which is also the name of the ocean, Psal. xlviii. 8. because this stone is of a sea colour. The Septuagint translates it, Chrysolite, Gr. i. e. the gold-coloured stone. It is a precious stone of a feint green colour, like the water of the sea. After was engraven upon it; predicting that his habitations should be upon the sea cost, as it happened, Josh. xix. 29. This description of the chariot of the Deity is taken from the prophet Ezekiel and the Revelations.

(c) Urim; Heb. plural, i. e. lights. This word with Thummim, i. e. perfections, was put in the high-priest's breast-plate; to enquire and to receive answers from God; which continued in that church 'till the Babylonish captivity, Ezra ii. 63. Neh. vi. 63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and

Thummim.

foon reduced his army, which were spread round about on either wing, and made them all one body under him their Head: Power divine prepared the way before him, and the hills that had been tore up by the roots, at his command went back to the places from whence they had been taken, for they heard his voice and obeyed it; the face of heaven was restored to what it was before, and the hills and vallies were again covered with fresh slowers.

His unhappy enemies faw all this, but flood obdurate, and rallied their powers to rebellious fight, despair pushing them forward, thinking (insensible as they were) that they could not be worfe: Is it possible fuch perverseness could dwell in heavenly spirits? But to convince the proud; how little figns or wonders avail to move the stubborn heart to repentance. they became hardened the more, by that which ought to have most reclaimed them; for grieving to fee his glory, they were feized with envy at the fight, and aspiring to his height stood ready to reengage in fierce battle, trusting either by force or fraud to prosper, and to prevail against God and Messiah, or else at last to fall in universal ruin: And now disdaining flight or retreat, they drew up to final battle, when the great Son of God to his army on both fides spoke thus:

Stand still in bright array, ye saints and here stand ye armed angels! rest this day from battle! your warfare hath been faithful, sought without in the righteous cause of God, and is accepted by him, as ye have received great power, so have ye acted invincibly: But the punishment of this cursed crew belongs to other hands, for vengeance is God's, or those only whom he appoints. Number nor multitude is not ordained to do this day's work: Stand only still, and behold the indignation of God,

poured

poured by me on these impious rebels; for it is me they have despised, me whom they envied, not you: All their rage is against me; because the Father, to whom in heaven appertains the supreme kingdom, power, and glory, according to his goodwill hath honoured me: Therefore he hath assigned to me to give them their doom; that they may have their wish, to try with me which proves the strongest in battle, they all united, or I alone against them; since they measure every thing by strength, and strive not after, or care who outgoes them in goodness and other divine perfections.

Thus spoke the Son of God, and changed his countenance into terror, too fevere to be beheld, and full of wrath rushed upon his enemies. At once the four cherubim fpread out their wings, that full were of eyes, which touching one another made a dreadful fhadow, and the wheels of his fierce chariot rolled, as with the found of many waters, or the marching of a numerous army: He drove directly onward upon his impious foes, as gloomy as night; the firm heaven shook throughout under his burning wheels, all except the throne of God: He foon arrived among them, holding in his right-hand ten thousand thunders, which he fent before him, and fuch they were as in their fouls fixed many plagues and torments: They being quite aftonished, lost all power of resistance, and all courage, and down dropt their useless weapons: He rode over shields and helmets, with the heads that wore them, of mighty powers and feraphim now lying prostrate; who wish'd the mountains might be thrown on them again, to shelter them from his rage. On the other side, his arrows did not fall less tempestuous from the four feraphim, who each had four faces, thick fet with eyes, and from the living wheels, which also

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were full of eyes; one spirit rul'd in them all, and every eye blaz'd lightning, and shot forth such hurtful fire among the accurs'd spirits, as wither'd all their strength, and left them spiritless, afflicted, fallen, and drained them of all their usual vigour. Yet did not the Son of God put forth half his ftrength, but checked his thunder in the midst of its flight; for he did not mean to destroy them, but only to drive them out of heaven: Those who were overthrown he raifed up, and like a herd of goats or timorous sheep that are flocked together, drove them thunder-struck before him to the bounds of heaven, which opening wide rolled inward, and discovered a great gape into the deep: At that monfirous fight they were ftruck backward with horror; but far worse horror urged them behind, so that they threw themselves headlong down from the borders of heaven, and eternal wrath burnt after them to the bottomless pit. Hell heard the intolerable noise, and faw heaven falling in ruin from heaven, and being affrighted would have fled, but fate had bound her too fast, and cast her dark foundations too deep. They were nine days in their fall, and the confused and roaring Chaos was filled with tenfold confusion as they fell, 'till hell at last yawning received them all, and closed upon them; a fit habitation for them, full of unquenchable fire, the dwelling-place of pain and mifery. Heaven being quit of the burthen rejoiced, and foon thut up the breach through which the fallen angels were driven out.

The Messiah having alone obtained the victory, turned his triumphal chariot from the expulsion of his enemies; all his saints advanced to meet him with great rejoicing, who had stood silent to behold his almighty deeds, and as they went shaded with branches of palm, each bright order sung songs of

triumph

triumph, expressing him to be the victorious King, the Son, Heir, and Lord, and the dominion was given to him, who was worthiest to reign. He rode, thus celebrated, triumphant through the middle of heaven, into the courts and temple of his mighty Father, who sits on the highest throne, and who received him into glory, where he now dwells

at the right-hand of God.

Thus, Adam, meafuring as well as I could things in heaven by those on earth, I have at thy request (and that thou mayest take heed by what is past) revealed to thee, what else perhaps might have been hid from the race of man; the 'difcord and the war which befel in heaven among the angelical powers, and the deep fall of those too high aspiring spirits, who rebelled with Satan: He who now envies thy state, and who is now contriving how he may feduce thee also from thy obedience, that then beraved of happiness mayest partake with him his punishment, which is eternal misery; this would be his greatest delight and revenge, as in despite against the most High, once to gain thee to be the companion of his woe. But do not thou liften to his temptations; warn Eve, who in the capacity of her mind is weaker than thee: Let it be of fervice to thee, to have heard by terrible example, what the reward of disobedience is; they might have stood firm, and yet they fell: Do thou bear that in mind, and fear to transgress the command laid upon thee.

The End of the SIXTH BOOK.

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SEVENTH BOOK

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PARADISE LOST.

The ARGUMENT.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God after the expelling of Satan and his angels out of heaven declared his pleasure to create another world, and other creatures to dwell therein. God sends his son with glory and attendance of angels to perform the work of creation in six days: The angels celebrate with hymns the performance thereof, and his re-ascension to heaven:

CHAP. I.

Raphael tells Adam how and why the world was first

DESCEND from heaven, thou holy spirit, by some called Urania! (a) following whose divine voice, I soar above the flights seigned of Pegasus, (b) above the top of Olympus. I call upon

(a) Urania; Lat. Gr. i. e. heavenly; one of the nine muses, the goddess of astronomy, and of all heavenly things. She is represented crown'd with stars, and a great globe in her hands; to

hew, that she teaches the way to heaven.

(b) Pegasus; Gr. i. e. a fountain; the winged horse of the poets: Because it is said, he opened the fountain, Hippocrene, i. e. be fountain of the borse, by a kick of his heels, and flew up to teaven. This was a well of Boetia, near Helicon, dedicated to spollo and the muses.

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on the meaning, and not the name; for thou art not one of the nine muses, nor doest thou dwell on mountains, but born in heaven before either the hills appeared, or fountains flowed; thou didft converse with eternal Wisdom thy fifter, and with her didst rejoice in the presence of the almighty Father, who was pleafed with thy heavenly fong. Led up by thee, I have prefumed to vifit the heaven of heavens, though but an earthly guest, and breathed celeftial air, tempered by thee to my nature: Do thou, guiding me down with like fafety, return me to my natural element, lest I fall, (as once Bellerophon (c) did) difmounted on the Aleian (d) field, there to wander erroneous and forfaken: There yet remains half unfung; but now I may fing more fafely of narrower bounds within the visible diurnal sphere, standing upon the earth, and not being carried away beyond this world; and though with mortal voice, yet unchanged to hoarfe or mute; though fallen upon evil days and among evil tongues, in darkness, and encompassed round with dangers and solitude, yet am I not alone, while thou visits my slumbers nightly, or at earliest break of day. Do thou great spirit still direct and govern my thoughts and words, and though but a few, find for me a fit audience. But drive far off the revellers of Bacchus, the race of that

(d) Aleian, of Aleia; Lat. Gr. i. e. wandering. A field in Cilicia, where it is faid, that Perseus wandered after his fall from heaven.

⁽c) Bellerophon; Lat. Gr. i. e. a murderer of Beller, his brother. Perseus the son of Glaucus king of Corinth is so called. He was a noble youth, and after many exploits, being desirous of slying up to heaven by the help of his horse, was cast down headlong by Jupiter; and by the fall he was made blind. Then he lived a wandering vagabond life; like another Cain, and died with hunger, about A. M. 2693.

Chap. I.

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that wild rout, that tore Orpheus (e) to pieces, in woods where they and rocks (it was faid) had ears, and were charmed, 'till the favage clamour drowned both harp and voice; nor could his harmony defend him: So fail not thou who now implores thee, for thou art heavenly, and his feigned muse only an empty dream. Teach me to relate what followed, when Raphael, the fociable arch-angel, had forewarned Adam to beware of apostacy, or falling away from God into fin, by a fad example of what had befell in heaven to those apostate angels, lest the like should befall in Paradile to him or to his race, if they transgreffed and flighted that only command, which was so easily obeyed; being only charged not to touch the forbidden tree, amidst the choice of all other fruits to please their appetite with all variety.

Adam and Eve heard the flory of Raphael with great attention, and were filled with the highest admiration, to hear of things fo high and fo strange, things as had never entered into their thought or imagination, that there should be hate in heaven, and war with fuch confusion so near the peace of God in happines; but the evil being foon driven back, fell upon those from whom it sprung, it being impossible for it to mix with blessedness: So that Adam foon recalled the doubts that rose in his heart, and was led on, though without fin, with a defire to know things that nearer might concern him, how this world, heaven, and the visible earth first began, when and of what it was created, and for what cause; what was done within or without Eden, before his memory, about which he proceeded to alk his heavenly gueft:

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⁽e) Orpheus, was torn in pieces by the Ciconian or Thracian women, when they celebrated the feasts of Bacchus,

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Great things, faid he to the angel, and full of wonder, far differing from this world, thou haft revealed to us, thou divine interpreter! by favour fent down from heaven, to forewarn us in time of what, if it had been unknown, might have proved our lofs; it being what human knowledge could not reach; for which we owe immortal thanks to God, and receive his admonishing, with a folemn purpose to observe his sovereign will unchangeably, to which end it is that we are. But fince thou haft condescended, gently to impart to us the knowledge of things above earthly thoughts, which yet were fuch things as feemed to God to concern our knowing, vouchfafe now to descend lower, and to relate to us (what perhaps may no less avail us to know) how this heaven, which we behold fo high diftant, first began, adorned with innumerable moving stars and the ambient air flowing and floating between all bodies, yielding to them or filling up all space, and embracing the earth round: What cause moved the Creator, who existed in his holy rest through all eternity, to begin fo late to create the world, and yet once begun to finish it so foon; unfold this to us, if it be not forbidden thee, which we enquire after, not to pry into the fecrets of his eternal power, but that the more we know, the more we may magnify his works; and the fun yet wants a confiderable time of his fetting, though he be declining, and could he hear thy powerful voice, he would ftand still to hear thee tell of his creation, and the rifing birth of nature, from darkness and confusion; or if the moon and the stars rife upon thy discourse, night will bring filence, and we can gladly keep waking all the night 'till thy ftory be finished, and thou mayest depart yet before morning. Thus

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Thus Adam requested his angelical guest, and thus mildly the angel answered: This request of thine, which thou haft cautiously asked, obtain also; though what words or tongue of feraph is capable of speaking, or what heart of man of comprehending the works of the Almighty? Yet what thou canst attain to, and which may best serve to glorify thy Maker, and make thee happier, shall not be withheld from thy hearing: Such commission I have received from above, to answer all thy defires of knowledge, that are within bounds; beyond those forbear to ask, nor hope that thy inventions or conjectures will discover things which are not revealed, and which God, who alone knoweth all things, hath hid, so that they may not be communicated either in earth or heaven; there is enough besides to fearch after and to learn: But knowledge is like food, and needs no less temperance to govern the appetite, to know in what measure the mind can well contain and digest, which intemperately taken oppresses with furfeit; and wisdom turns folly, as too much nourishment turns to wind.

Know then, that after Lucifer (call him by that name, for he was once brighter amidst the host of angels, than that bright star is among the stars) fell from heaven with his slaming legions through the deep, into the place prepared for him, and the great Son of God returned victorious with his saints, the almighty and eternal Father beheld their multitude from his throne, and thus spake to his Son.

At least our envious foe hath failed of his purpose, who thought all rebellious like himself, by whose aid he trusted to have dispossessed us, and to have seized this inaccessible high strength, the seat of supreme deity, and into the same bad state drew many, who have no more place in heaven; yet I see the

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far greater part have kept their stations, and heaven yet retains a fufficient number to possess her realms, and frequent this high temple with due fervices and folemn rites; but left he should be lifted up in his heart for the mischief he has already done in dispeopling heaven, (which he vainly imagined a damage done to me) I can repair that, and in a moment will create another world, and out of one Man an innumerable race of men, to dwell there and not here; 'till at length raised by degrees of merit, they open to themselves the way up hither, tried under long obedience; and earth be changed to heaven, and heaven to earth, becoming one kingdom in joy and union without end. Mean while, ye powers of heaven! poffess the whole, and thou my Word and my begotten Son! this I perform by thee; do thou fpeak and let it be done. I fend along with thee my overshadowing spirit and my power; ride forth, and bid the deep within its appointed bounds be heaven and earth: The deep be boundless, because I myself fill infinity, nor is the space empty any where; and though I cannot be circumscribed, yet I can retire, and do not put forth my goodness by constraint, which is free to act or not; I am not compelled by necessity or chance, for what I will that is fate.

Thus the Almighty spoke, and what he said, his Word, the silial godhead, instantly perform'd. The actions of God are immediate, swifter than time or motion, but cannot be told to human ears, so as earthly motion may receive any idea without process of speech. When the almighty will was heard in such a declaration, there was great triumph and rejoicing in heaven: They sung glory to the most High! Good-will to suture Men! and peace in their dwellings! Glory to him, whose just avenging wrath had driven out the wicked from before his

fight,

fight, and from the habitation of the just: glory be to him and praise! whose wisdom had ordain'd to create good out of evil; instead of malignant spirits, to bring a better race into their room, and thence diffuse his goodness to infinite worlds and infinite ages. Such fongs as thefe the bleffed angels fung to the glory of God.

C H A P.

God fends his Son to perform the work of creation; which the angels celebrate: His re-ascension into beaven.

TEAN while the Son of God appear'd on his great expedition, having almighty power, and being crown'd with divine majesty, wisdom, and infinite love, and all his Father shone in him: About his chariot there throng'd innumerable cherubim and feraphim, potentates, and thrones, and virtues; wing'd spirits, and chariots from the armory of God with wings, where thousands stand lodg'd between two brazen mountains, heavenly equipage, and always ready harnefs'd against a solemn day, and now came forth attendant upon their Lord of their own accord, for spirit liv'd within them; Heaven open'd her everlasting gates wide, moving upon golden hinges, to let forth the King of glory, in his powerful word and spirit coming to create new worlds. They stood upon the ground of heaven, and view'd from the shore the vaft and immeasurable abyss, which was as outragious as a fea turn'd up from the bottom by furious winds; raifing up the furging waves like mountains, which would feem wildly to affault the height of heaven, and mix the centre with the pole.

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The Word, by whom all things were made, call'd out and faid: Ye troubled waves be filent, and be at peace thou great deep! be no longer at strife, ---- This faying, he staid not, but lifted up upon the wings of cherubim in the glory of his Father, rode far into Chaos, and the unmade world; for the Chaos had obey'd his voice. All his train follow'd him in bright procession, to behold the creation and the wonders of his power. Then flay'd the motion of his chariot wheels and took the golden compasses into his hand, which are prepar'd in the everlasting stores of God, to circumscribe this universe, and all things that are created. One foot of the compasses he fix'd in the centre, and turn'd the other round in the vast dark depth, and said, 0 world! let this be thy just circumference, and thus far extend thy bounds!

Thus God created the heaven and the earth, and the first matter was without form and void, and darkness covered the deep; but the Spirit of God moved upon the waters, and infused vital warmth and virtue through all the fluid parts, but purged downward all the black, cold, and gross dregs, that were enemies to life; then kild the foundation of all things, and gathered together like things to like, so that the elements were separated in their several places, and earth hung self-balanced upon her own

centre.

God faid, let there be light! and heavenly light, the first of things, pure quintessence, sprung from the deep, and began to pass from her native east through the gloomy air, and being inclosed in a bright cloud, dwelt a while in a shady tabernacle, (for as yet the sun was not) God saw that the light was good, and by the hemisphere divided the light from the darkness; and God called the light day,

and

and the darkness he called night, and the evening and the morning were the first day: Nor did it pass uncelebrated or unfung by the angels, when they beheld shining light first exhaling from darkness, in the day that heaven and earth were made: They filled the universe with shouts of joy, and played upon golden harps, praising God and his works with hymns; they fung his praise both when the first evening was and the first morning.

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And God faid, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament of expanded air, liquid, pure, transparent, and elemental, diffused and extended to the uttermost parts of this new creation; which was a firm and fure partition, dividing the waters underneath from those above: For he built the world like the earth floating in a calm, wide, pure sky, far removed from the mass of the mixed elements; lest fierce extremes being too near, might damage the whole frame; and he named the firmament heaven: So the evening and the morning were the fecond day.

The earth was new formed, but involved as yet in the great mass of water, and not yet thoroughly prepared, did not appear: The main ocean flowed all over the earth, not without virtue, but foftening all her globe with warm prolific humour, fermented the earth, now full of kindly moisture to conceive; when God faid, let the waters be gathered together, and to one place, and let the dry land appear! immediately the great mountains appeared, rifing up above the water, and lifted their tops into the clouds, as high as the hills rose, so low funk down a hollow bottom, broad and deed, a proper receptacle for the waters; thither they flowed swiftly, part rifing in a chrystal wall or direct ridge for Hh hafte;

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hafte; fuch flight the great command had impressed on the floods: As armies at the found of the trum. pet (which, as thou hast heard me speak of our armies, thou understandest something of) make up to their standard: So the waters wave after wave, wherever they found way; if steep, they slowed with rapid torrent; if through plains, ebbing foftly; nor could rock or hill withftand them; but they, either under ground, or in wide circuit winding and wandering, at last arrive at the place defigned for them, and wore deep channels upon the washy and slimy ooze; which was very easy for to do, before God had bid the ground be dry; (except within those banks where the rivers now continually flow). And God called the dry land earth, and the gathering together of the waters called he feas; and God faw that it was good. And God faid, let the earth bring forth grass, and the harp yielding feed, and the fruit-tree yielding fruit after her kind, whose feed is in herself upon the earth! He had fcarcely fpoke, when the earth (which 'till then was bare, barren, unfightly, and without beauty) brought forth the tender grafs, whose verdure covered her all over with a pleafant green: Then all forts of herbs finelling fweet, and opening with flowers of various colours, fuddenly appeared: And before these were well blown, forth flourished the thick clustering vine; forth crept all kinds of finelling gourds, reeds, bushes, and humble shrubs; lastly arose the stately trees, and spread their branches hung with plenty of fruit, or else gave forth their beautiful buds and bloffoms: The hills were covered with high woods, and the vallies with green turf, and each fountain and river fide with borders of flowers; that now the earth feemed like heaven, a habitation where gods might dwell,

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or love to wander in with delight, and frequent fuch facred shades: Though God had not yet caused it to rain upon the earth, and Man was not as yet to till it, but there went up a mist from the earth, and watered all the ground and each plant of the sield; which God made before it was in the earth, and every herb before it grew upon the green stem; and God saw that it was good: So the evening and the marning were the third day.

the morning were the third day,

The Almighty spoke again, and faid; let there be lights high in the firmament of heaven, to divide the day from the night; and let them be for figns, for feafons, and for days, and for revolving years; and let them be for lights, as I ordain their office in the firmament, to give light upon the earth; and it was fo. And God made two great lights; (if not great with regard to other bodies, yet so for their use to Man) the greater to rule over the day, and the leffer to rule the night, and each by turns divide light from darkness. God overlooking his great work, faw that it was good; for of the celestial bodies he first made the sun, (a very great globe) which though of etherial matter was without any light: Then made the moon, another great globe, and stars of every degree of magnitude, with which he filled the firmament, thick as feeds are fown in the field. He took the greater part of light, transplanting it from the cloud, in which at its first creation it was placed, and removed t into the fun's orb, being made porous to receive and take it in, and yet firm so as to retain its gahered beams, it being now the great repository of ight: Hither the stars repairing, as to a fountain, lraw additional light, and from hence the morning tar gathers more brightness; and though seen with reat diminution, being fo far remote from human fight,

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Book VII.

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fight, they augment their own peculiar light, either by tincture or reflection. The glorious fun was first feen in the east, ruling the day, and invested all the horizon round with bright rays, chearfully feeming to run his course through the high course of heaven; the morning flar and other confellations moving with him, fliedding fweet influence. The moon was fet opposite in the levelled west, less bright than the fun, as his mirrour, with full face, borrowing her light from him; for in that aspect she needed no other; and still keeps that distance 'till night; then the fhines in the east, in her turn, revolving on heaven's great axle, and holds her reign, dividing it with thousands of lesser lights, a thousand thoufand flars, that then appeared shining in the hemilphere, then first adorned with these bright luminaries, that fet and rose: And the evening and the morning were the fourth day.

And God faid, let the waters bring forth abundantly the moving creature that hath life, reptiles, with spawn abundant, and let the fowl fly above the earth, with wings in the open firmament! And God created great whales (f), and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: And God saw that it was good, and blessed them, saying, Be fruitful, multiply, and sill the seas, lakes, and running streams! and let all forts of fowls of the air increase also. Forthwith the seas, the sounds, and every creek and bay swarm with innumerable fry, and shoals of fish, that with their

elephants are on the dry land: They are mentioned in particular, Gen. i. 21. "And God created great whales, and every living to creature that moveth, which the waters brought forth abunt dantly after their kind."

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their fins and shining scales swim under the waves in multitudes, large enough to make banks in the ocean: Part fingle, or with mates, graze upon the sea-weed, their pasture; or sporting among coral thew their beautiful scales of various colours, mixed with gold, to the fun; or elfe lying at ease in their pearly shells, attend moist nourishment; or under rocks, covered with shells like armour, watch for their food; the dolphins (g) and feales play upon the calm feas, while other larger fish wallowing unwieldy, and prodigious in their motion, make a tempest as they fwim; there the leviathan, hugest of living creatures, fleeps or fwims on the fea, ftretched like a promontory, and feems a moving land, drawing in and spouting out a sea from his gills. Mean while the warm caves, and fens, and shores hatch their brood as numerous, from all kinds of eggs, that burfting disclose their callow young; but being foun feathered and foaring the lofty air, rife far above the ground, making a great noise with their wings: There the eagle and the ftork (b) build their

(g) Dolphins, from Delpi; Lat. from the Gr. because the people of Delphi first discovered this sish; or Delphax, Gr. i. e. an hog: because it resembles one in its long snout, fatness, ribs, liver and entrails. It is called the sea-hog, and the sacred sish; because it was consecrated to Neptune. A Dolphin is a large sish, not unlike a Porpoise, very straight, and the swiftest of all sishes or birds; as swift as an arrow; it will overtake a ship in sull sail before the wind; and continually in motion. It doth live twenty or thirty years, and three or sour days out of water, as an eel doth. Dolphins are said to be lovers of men. It is a certain sign of a tempest, when they sport on the water. Their sless was of great request among the ancients. They have no gall.

(b) Stork; Sax. Gr. Heb. Chahdah, i. e. kindness or natural affection: because that bird hath a great love to its young; and they to the old ones. A fowl bigger than a common heron, with a white head, neck, belly, tail and fore part; but black in the

back, with broad claws, like the nails of a man.

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their nefts, on cliffs and the tops of cedars; part loofely flying, and part more wife, led on by others, and ranged in order, and knowing the feafons, fet forth in large flocks high over feas and lands, easing one another in their flight; so the prudent crane (i) fleers yearly her voyage) whilst the air is fanned with numberless wings. The smaller birds, flying from branch to branch, fung in the woods 'till evening; nor even then did the folemn nightingale cease warbling, but tuned her foft song all the night. Others bathed their downy breafts upon pure and clear lakes and rivers; the fwan with her arched neck mantling proudly between her white wings, rows herfelf along in state, her feet serving for oars; yet they often quit the water, and rifing on the wing take their flight through the air. Others walked firm upon the ground, fuch as the crested cock, whose throat proclaims the hours of the night; and the peacock, whose gay train adorns him, tinged with all the colours of the rainbow, and having his tail filled with glittering eyes like stars. The waters thus replenished with fish, and the air with fowl, the evening and the morning were the fifth day.

The fixth and last day of the creation arose with evening and morning song; when God said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth each in their kind! the earth obeyed, and

(i) Crane; Sax. O. E. A name formed from its found. A bird of passage, celebrated by the prophet, for her observing the sit time of coming and going from one country to another, Jer. viii. 7. "Yea, the stork in the heaven knoweth her appointed times, and the crane, and the swallow observe the time of their coming." It is a bird with a very long bill, neck and legs; sometimes weighing ten pounds; and is a water sowl resorting in sens.

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firait opening her fruitful womb, at one birth brought forth living creatures without number, forms perfectly limbed and full grown; out of the ground arose wild beafts, as from a den, in forest, thicket, or brake, where they had been used to shelter: they rose in pairs among the trees, and the cattle walked in the fields and green meadows: The wild beafts few in number, and folitary; but the tame cattle fprung up at once, pasturing in flocks and great herds. The graffy clods brought forth, and now the tawny lion appeared half through the earth, pawing to get his hinder parts free; then fprings as if broke loofe from bonds, and rearing up on his hind legs shakes his flowing mane: The leopard and the tyger rifing like the mole, threw the crumbled earth above them like hillocks: The fwift flag bore up his branching head from under ground, and the behemoth, or elephant, (the greatest creature of the earth, as the leviathan or whale is of the fea) with difficulty heaved up his vast bulk from the mold: The flocks rose bleating, and with their fleeces full grown, and complete in all their parts, just like plants: Amphibious creatures, fuch as the crocodile, (k) and all those of whom it is uncertain,

⁽k) Grocodile; Lat. Gr. i. e. yellow; because it is of a yellow colour; or because it hateth the smell and taste of saffron, which is yellow. A huge, voracious and very strong, but timorous beast, in the Nile, Ganges, &c. living equally upon land and water; as our geese, ducks, otters, &c. Its jaws are wide enough to swallow a man whole, full of teeth. It is the only beast that hath no tongue, sixty bones or joints in the back. The upper skin is firm, hard and impenetrable with any dart, spear or shot, no not with a loaded cart; and therefore scaly is a proper epithet; but it may be wounded in the belly. It swims with the seet and sins, which are upon the tail; but is very slow in its pace; because the feet are short. The tail is near as long as the whole body. It lays its eggs in the sand or earth, and brings forth

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certain, whether they owe most of their original to the fea or land. At once came forth infect and worm, whatever creeps the ground; fome of which have wings, and though their parts are fo very fmall, they are as completely formed and as exactly put together as those of larger animals, decked in their fummer's pride, being spotted with gold, purple, and all manner of colours; while the worms drew their long dimension like a line, streaking the ground as they past along: Not all little or inconsiderable creatures; but some of the serpent kind, of wonderful length and bigness, that besides their power to creep and rowl along the ground, had wings to fly with. First crept the industrious and parsimonious ant, being provident for the future, having a large heart inclosed in small room: Next appeared the female bee swarming, that feeds the drone, (1) and builds her cell of wax stored with honey. rest are without number, and thou knowest their nature, for thou gavest them names; which makes it needless to repeat them to thee. Nor are serpents (fome

forth its young every year. Its eggs are as big as a goose's, and it lays one every day for sixty days. It is thought that they live 100 years, and are generally thirty feet long. In Panama some of them are 100 feet long. An alligator, is only a young crocodile. The old Egyptians worshipped this beast, out of fear; of for the benefit, which it did to them: For it defended their country from the incursions of the wild Arabs, who durst not pass the Red Sea for fear of those voracious beasts. They made it also a symbol of impudence in their hieroglyphics. They are scarce now in the Nile, and the people of Florida have continual wars with them.

(1) Drone; Sax. O. E. A wasp or male bee, without a sting, who propagates the species, but cannot gather honey, for want of it. Therefore he sits and hatches the brood, keeps the eggs warm, while the semale bees gather the honey abroad; and does not stir from the brood till they come home fraughted with honey, and so discharge him.

(some of which are very large, having bright shining eyes and terrible cress) unknown to thee; being (notwithstanding their appearance, and that they are the subtlest beasts of all the sold) unhurt-

ful, and obedient to thy call.

Now heaven thined in full glory, and rolled in her motions, and the first great Mover's hands had directed their course. Earth in her rich attire was finished, and looked lovely; the air was flown by all kinds of fowl; the water fwum by all kinds of fish; the earth walked by all kinds of beasts; and all was full, excepting what remained to be created this day: The mafter-piece was yet wanting, the very end for which all the rest was done; a creature, who was not to look downward to the earth like the other creatures, but being indued with reason shining in the human foul, might know himself; erect his flature, and with a ferene and upright face govern the rest, and thence conscious of his own dignity exalt his mind, and have his conversation in heaven; but yet be grateful to acknowledge from whence his good descends, and thither, with heart, voice and eyes, directed in devotion, to adore and worship the supreme God of all, who made him the chief of all his works: Therefore the almighty and eternal Father (for he was here, as he is every where, prefent) thus diffinctly spoke to his Son:

Now let us make mankind, in our image, and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every beast of the field, and all the earth, and every creeping thing

that creeps upon the earth!

Having faid this, Adam, he form'd thee, a Man, out of the dust of the ground, and breath'd into thy nostrils the breath of life: He created thee in

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his own image, expressing it in thee: and thou becameft a living foul: He created thee male and thy confort Eve female, that from you both might proceed the race of Man; then blefs'd you, and faid, Be fruitful and multiply, and replenish the earth, and fubdue it; and have dominion over the fish of the fea, and over the fowl of the air, and over every living thing that moveth upon the earth, wherefoever created; for no place is yet diftinguished by name. From thence, as thou already knowest, he brought thee into this delicious and pleasant garden, where are trees, delightful both to behold and tafte, of his own planting, and freely gave thee all their pleasant fruits for food; (for here is a variety without end, all forts that the earth yields) but of the tree, which being tafted gives the knowledge of good and evil, thou mayest not eat; for in the day that thou eatest, thou diest; it is Death is the punishment decreed: Beware! and govern thy appetite well, lest Sin, and her fure attendant Death, furprize thee.

Here God finished the creation, and viewed all that he had made, and behold! all was entirely good; and the evening and the morning were the fixth day. God, the Creator, defifting from his work, though not wearied, returned up to his high abode the heaven of heavens, to behold from thence this new created world, being a new addition to his empire, how good and how fair it shewed in profpect from his throne, answering his great idea; he rode up, followed with acclamations, the fymphonious founds of ten thousand harps, that tuned angelical harmony: (thou mayest remember for thou heardest) The earth and the air resounded, and heaven and all the constellations echoed to them; the planets as it were flood lift'ning, while God and the angels ascended with joy and great pomp. They They fung aloud, 'Open ye everlasting gates! open ye heavens your living doors! let in the great Creator, magnificently returned from his work of fix days, and that work is a world: Open, and henceforth open often! for God will vouchfafe (being pleafed with the actions of just men) often to visit their dwellings, and with frequent intercourse will send thither his angels, up-

on meffages of grace.'

Thus the glorious angels fung, as they afcended with the Creator into heaven: The Son of God led directly the way through heaven to the eternal mansion of God. Now the seventh evening arose in Eden, for the fun was fet, and twilight forerunning the night came on from the earth; when he arrived at the holy mount of heaven, the imperial throne of God, which is fixed firm for ever and fure, where he fat him down with his great Father: For he also went invisible, though he stayed, (such privilege hath omnipresence) for he ordained the work, being the author and end of all things; and now refting from his work, he bleffed and hallowed the seventh day: But it was not kept in silence; the harp did not rest, the solemn pipe and dulcimer, all forts of organs, and all stringed instruments played foft tunes, intermixed with joyful chorus, or voice of fingle fong: Clouds of incense, smoaking censers of gold hid the mountain; and the fong which they fung was of the creation, the work of fix days.

Great are thy works! they cried, O infinite Johovah! and very great thy power! what thought can comprehend thee, or what tongue relate thee! greater now in thy return, than from the expulsion of the rebelling angels: That day thy thunders made thee great; but to create is greater than to de-

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stroy that which is already created. Who can lessen thee, thou mighty King! or fet limits to thy power? Thou haft eafily repelled the proud attempt of the apostate spirits; while they impiously thought to diminish thy glory, and draw from thee the number of thy worshippers! who endeavours to weaken thee, ferves against his own purpose, the more to manifest thy might: Thou makest use of his evil, from whence to create more good, of which this new made world, which is like another heaven, is proof; not far from the gates of heaven, founded in the great space, with numerous stars, and every flar perhaps deflined to be a habitable world; but thou knowest their seasons: Among these earth circumfused with the ocean, the seat of Men, and their pleasant dwelling place. Thrice happy Men, and happy the fons of Men, whom God hath advanced thus! created in his image to dwell there, and worship him, and given him as a reward to rule over his works on earth, in sea, or the air, and to multiply a race of worshippers, that may be holy and just: Thrice happy they, if they will but perdevere in uprightness, and know their own happi-

Thus they fung, and all heaven was full of Hallelujahs: Thus was that great Sabbath (m) kept. And now I have fulfilled thy request, that asked how this world and the appearance of things began, and what was done from the beginning before thy remembrance; that posterity being informed by thee might also know. If thou desirest to know any thing further, surpassing thy present knowledge as a Man, speak, and if it be permitted!

shall inform thee.

⁽m) Sabbath; Heb. i. e. a rest. This was the first Sabbath instituted by God.

The End of the SEVENTH BOOK.

EIGHTH BOOK

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PARADISE LOST.

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ADAM inquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather after things more worthy of knowledge. Adam assents to the advice of Raphael, and being still desirous to detain him, relates to him what he remember'd since his own creation; his being plac'd in Paradise, and talking with God concerning solitude and sit society. Adam relates his sirst meeting and nuptials with Eve; his discourse with the angel thereupon, who after repeated admonitions departs.

C H A P. I.

Adam inquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather after things more worthy of knowledge.

THE angel ended his discourse, and his voice remain'd still so charming in the ear of Adam, that he for a while thought him still speaking, and continued attentive to hear; then like one newly awaken'd from sleep, made this grateful answer:

Divine historian! what thanks or recompence fufficient, or equal to thy goodness, have I to render thee! who thus largely hath allay'd the thirst I had of knowledge, and vouchsaf'd in such friendly condescension

condescension to relate things, by me else unsearchable, and now heard with great wonder, but great delight; and (as is due) with glory attributed to the high Creator. Yet I have some doubts remaining,

which can alone be clear'd up by thee.

When I behold this fair frame the world, confifting of heaven and earth, and compute their magnitude; this earth being but a spot, a grain of fand, an atom, compar'd with the firmament, and the prodigious number of flars that are therein, that feem to rowl incomprehenfible spaces, (as their distance argues, and their daily and swift return witneffes) merely to bring light round this dark earth, this little fpot, only to bring one day and one night in all their vaft furvey, and be useless besides: When I reason, I often admire wise and frugal nature could act fuch disproportions; to create superfluously fo many nobler and much greater bodies, to this one use; for any thing which appears to the contrary, and impose upon their orbs fuch reftless revolutions, repeated every day; while the earth remaining without motion, (that might move better, and in far less compass) being attended by bodies more noble than herself, attains her end, and does not move at all, and receives as tribute her warmth and light, brought to her from fuch great distance, and with fuch incredible fwiftness, as is not to be described.

Our first father spoke thus, and seemed by his countenance entering into abstruse and studious thoughts; which when Eve perceived, she rose from her seat, where she sat as some distance, tho in sight, and (with lowliness; yet with such dignity and grace, as whoever saw could not but wish she would stay), went forth among her fruits and slowers to see how they throve; for they were her nursery, budding and blooming under her tendance

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and care. Yet she did not go, as not being delighted with fuch discourse, or that her ear was not capable of hearing arguments upon the highest subjects, but the referved fuch pleasure when Adam should relate it to her, when they should be by themselves; she preferred her husband to be the relater before the angel, and chose rather to ask of him; the knew he would mix his discourse with agreeable digreffions, and folve high dispute with conjugal careffes; for it was not words alone from his lips that pleased her. (When meet now pairs fo joined in love and mutual honour?) She went forth with a demeanour like a goddess, and not unattended, for a pomp of winning graces waited on her as a queen, and created defire in all eyes, to wish to have her still in fight. And Raphael made this benevolent reply to the doubt proposed by Adam:

I do not blame thee for enquiring or fearching, for heaven is as the book of God fet before thee, wherein thou may'ft read his wonderous works, and learn his feafons, hours, days, months, or years. To attain this, if thou judge aright, it fignifies nothing to know whether heaven moves, or the earth; the rest the great Architect did wisely to conceal from Man or angel; and not divulge his fecrets to be canvassed by them, who ought only to admire: Or if they have a mind to conjecture, he hath left his fabrick of the heavens to their disputes, perhaps to fee the weakness of their strange opinions hereafter; when they come to model heaven, and to compute the motions, distance, and situation of the itars, how they will govern the mighty frame; how build, unbuild, and contrive to fave appearances (a);

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⁽a) Appearances; Fr. Lat. An aftrolog. term. The rifings, motions, places and influences of the planets. Here is a strong

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how incumber the sphere with centric and excentric, with cycle (b) and epicycle (c), orb (d) within orb: Thus I guess already by thy reasoning, who art to lead thy offspring, and supposest, that bright and greater bodies should not ferve the leffer that are not bright, nor run fuch journeys through heaven, the earth all the while fitting still, and alone receiving the benefit. First consider, that greatness or brightness does not imply excellence: The earth, though not gliftering and being fo fmall in comparison of heaven, may contain more plenty of folid good than the fun, that though it shines is barren, whose virtue works no effect upon itself, but in the fruitful earth; there his beams, (which would be otherwise unactive) when they are received, first find their vigour. Yet it is not to the earth that those bright luminaries do their office, but to thee, the earth's inhabitant: And for the wide circuit of heaven, let it speak the high magnificence of the Maker, who built so spaciously, and stretched out his line so far, that Man may know he dwells in an edifice too large for him to fill; that he is lodged in a small partition:

and pleasant confutation of judiciary astrology, with some of its absurd terms, by way of a digression.

(b) Cycle; Lat. Gr. i. e. a circle. An astrol. term. A continual revolution of planets, which goeth on from the sirst number to the last without any interruption; and then returns to the last, as the cycle of the sun, &c.

(c) Epicycle; Lat. Gr. i. e. a circle above a circle. An altrolog. term. A leffer circle, whose center is in the circumference of the greater circle, i. e. one cycle within another, or orb in orb, as planets, having their center different from the cen-

ter of the earth, &c.

(d) Orb; Fr. Lat. An aftron. term. An hollow sphere or globe, used by astronomers and astrologers to demonstrate the motions, and distances of places. Globes or spheres were first invented by Archimedes, an excellent mathematician of Sicily, about A.M 3730.

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tition; and that the rest is ordained to uses best known to his Lord. Attribute the swiftness of those numberless circles to his Omnipotence, that could add to material substances speed almost spiritual. Me thou wilt not think flow, who fince the morning fet out from heaven, where God resides, and before noon arrived in Eden; a distance not to be expressed by any numbers that have name; but this I urge, admitting motion in the heavens, to show that invalid which moved thee to doubt it; not that I affirm it to be fo, though it feems fo to thee, who haft thy dwelling upon earth. God being minded to remove his ways from human fense, placed heaven so far from earth, that if earthly fight should presume to pry, it might err in things that are too high, and gain no advantage. What if the fun should be the centre to the world, and other stars, incited by their own and his attractive virtue, move about him in various circles? In fix of them thou feeft their wandering course, sometimes high, sometimes low; then hid, then progressive; then going backwards, or standing still; (that is, in appearance) and what if the seventh to these, this planet the earth (seemingly to stedfast) hath three (e) different motions infensibly? Which elfe thou must ascribe to several spheres, moved contrarywife and with indirect motions: or fave the fun his labour, and that fwift daily and nightly revolution supposed invisible about the stars; which has no need of thy belief, if the earth moving towards the east bring the day, and her other oppofite part turning from the fun meet night: What if earth's light, fent from the earth through the wide transparent air, be as a star to the moon; recipro-Kk

⁽e) Three; i. e. the diarnal, the annual and the motion on her own axis.

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cally enlightening her by day, and her inhabitants, (if inhabitants are there) as she by night loes this earth? Thou feeft her spots like clouds, and clouds may rain, and rain may produce fruits in her fof. tened foil, allotted there for fome to eat; and perhaps thou or thy posterity may discover other suns communicating dazling lights, and other moons communicating weaker lights, each orb perhaps filled with living inhabitants: For it remains very open to dispute, that such a vast part of the universe should be uninhabited by living fouls, and be defart and defolate, and ferve only to shine; yet scarcely to contribute each orb one glimpse of light, when conveyed down fo far as this habitable earth, which again returns light back to them. But whether these things are thus, or not; whether the fun, above all, rife on the earth, or earth rife on the fun; or whether he begin his road from the east, or she advance her filent course from the west, do not thou be anxious to know things which are hid from thee; but leave them to God above, and ferve and fear him: Let him dispose of other creatures wherever he has placed them, as pleases him best; do thou enjoy what he hath given to thee, that is this Paradife, and thy beautiful Eve: Heaven is too high for thee to know what paffes there; be humbly wife; think only of what concern thee and thy being; don't dream a bout other worlds, what creatures may live there, or if living there, what may be their state, condition, or degree: Rest contented, that thus much hath been revealed to thee, not only things belong ing to this earth, but many concerning the higher heaven.

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C H A P. II.

Adam affents to the advice of Raphael, and being still desirous to detain him, relates what he remembered fince his own creation.

BY the speech of the angel, Adam being cleared of all doubts, made this reply?

Serene angel! pure intelligence of heaven! how fully haft thou fatisfied, freed from intricacies, and taught me to live the best and easiest way! not to interrupt the fweets of life with perplexing thoughts, which God hath bid to keep far off from us, and not moleft us; unless we ourselves, with wandering minds and vain motions, feek them out: But the foul or the fancy is apt to rove unchecked, to which there is no bound; 'till advised or taught by experience, she learn, that not to know at large of obscure things, full of subtilty, and remote from use, but to know that which lies before us in daily life, is the first wisdom; what is more is but a vapour, emptiness, or trifling, and renders us unpractifed, unprepared, and still to feek in things that most concern us. Therefore let us descend from these high fubjects to those of a lower nature, and speak of things which are near to us, and of use; whence mention may perhaps be made of fomething, which by thy permission and wonted condescension may not be unfeasonable to enquire about.

I have heard thee relate what was done before my remembrance: Now hear me relate my story, which perhaps thou haft never yet heard, and the lay is not yet spent; 'till then thou seest how I conrive to detain thee, inviting thee to give audience while I fpeak; which I can only excuse by faying, hat I do it, only hoping to hear thy reply. For I tem in heaven while I fit with thee, and thy dif-

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course is sweeter to my ear, than the fruit of the palm-tree (at the hour of fweet repast) is to the tafte, though pleafant both to hunger and thirst; that fatiates foon and fills, but thy words, endued with divine grace, bring no furfeit with their fweetmess. To whom thus Raphael answered, with hea-

venly meekness:

Father of Mankind! think not that thy lips are incapable of speaking things pleasant to hear, or that thy tongue is without eloquence; for God hath also poured his gifts abundantly on thee, and made thee, both inwardly and outwardly his own fair image: All comliness and grace attend thee, and form each word or motion; nor do we in heaven think less of thee upon earth, than of our own fellow-servant, and we gladly enquire into the ways of God with Man; for God we see hath honoured thee, and fet his love upon Man equal with the angels: Therefore speak on, for on the day of Man's creation it befell that I was abfent, bound upon an obscure and uncouth voyage, out upon excursion towards the gates of hell, with many legions of angels, (for we had fuch a command) to see that none issued forth from thence, either as an enemy or a fpy, while God was in his great work; left he (incenfed if fuch bold eruption had been made) might have mixed destruction with creation: Not that they durft attempt any fuch thing, without his permission; but he fends us to execute his high commands, (as being the fovereign King) to exercise his power, and inure us to ready obedience: We found the difmal gates fast shut, and strongly barricaded; but long before we approached them, we heard a noise far different from the voice of joy, loud lamentations and furious rage, the effect of torment: We return ed gladly up to heaven before the evening of the Sabbath

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Sabbath, for so we had in charge to do. But now begin thy relation, for I attend, as much pleased

with thy words as thou art with mine.

So spoke the angel, and thus in reply Adam : It is hard for Man to tell how human life began; for who knew himself beginning? But defire still to converse longer with thee, first induced me to speak. --- I found myself lying upon the grass, as if new waked from found fleep, and in a gentle fweat, which the fun foon dried with his beams. Strait I turned my wondering eyes towards heaven, and gazed a while at the fpacious fky; 'till raifed by quick motion, I fprung upward, (as naturally defirous, and endeavouring to go thither) and flood upright upon my feet: Round about me I faw hills, dales, woods, and running streams, and by these, creatures that liv'd and mov'd, and walk'd or elfe flew; birds were finging on the branches, all things looked pleafant and full of fweetness, and my own heart overflow'd with joy. Then I confidered myfelf, and furveyed me, limb by limb; fometimes I walked, fometimes. as lively vigour prompted me, I ran; but I knew not who I was, or where, or from what cause: I tried to fpeak, and immediately I fpoke; my tongue could readily name whatever I faw. Thou fun, faid I, fair light! and thou, the enlightened earth! fo fresh and fine! ye hills, and vallies! ye plains, woods, and rivers! and ye that live and move, all ye fair creatures! tell me (if ye faw) how I came here?-Not of myfelf.---Then by fome great maker, pre-eminent in goodness, and in power: Tell me, how I may know him, how adore him, from whom I have this power of motion and this life, and feel that I am happier than I yet know. While I called thus and wandered, I did not know whither, from the place where I first drew breath, and

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and first beheld this happy light, and none returning answer, I sat me down pensive on a green shady bank, covered with flowers; there gentle fleep first came upon me, and with foft oppression seized my drowzy untroubled fenses, (though I then thought I was paffing to my former state, that I was going to become again infensible, and forthwith be in a ftate of diffolution) when fuddenly there appeared to mea dream, which gently mov'd my fancy to believe, that I yet had being, and lived. Methought there came one of divine shape, and faid to me, " Adam! "thy habitation wants thee; rife, first Man, and " ordained first father of innumerable Men! I come " (called by thee) to be thy guide to thy prepared " feat, which is the garden of Paradife." Saying this, he took and raifed me by the hand, and over fields and waters, in the air, as it were wafting me along, without stopping, at last led me up to a woody mountain, upon whose high top was a plain: a wide circuit inclosed, planted with all manner of goodly trees, having many walks and bowers, in comparison of which what I saw upon earth before scarcely seemed pleasant: Every tree was loaded with the fairest fruit, that hung tempting to the eye, and moved in me a certain appetite to gather of it and eat; whereon I walked, and found all real before my eyes, as the dream had in a lively manner represented to me. Here I had began to wander again, had not he, who was my guide up hither, appeared from among the trees; it was God himfelf .-- Rejoicing, but with great awe and fubmiffion, I fell down in adoration at his feet: He raifed me up gently, and mildly faid; "Whom thou fought'ft "I am, the Author of all this thou feeft, above, or " beneath, or round about thee. I give thee this " Paradife, account it thine, to till and keep it,

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" and eat the fruits of it with chearful heart; eat " freely of every tree that grows in the garden; " fear no scarcity here: But of the tree, whose o-" peration brings the knowledge of good and evil, " which I have fet as the pledge of thy faith and o-" bedience in the middle of the garden, and close " by the tree of life, (remember what I warn thee!) " fhun to taste it, and shun the bitter consequence; " for know, the day that thou eatest thereof trans-" greffing my fole command, thou shalt affuredly " die: From that day take mortality; lose this " happy state, and be expelled from hence into a " world of woe and mifery."----He pronounced the fevere prohibition sternly, which yet resounds dreadfully in mine ear, though it be in mine own choice, not to incur the penalty of disobedience: But foon again clearing his aspect, he thus renew'd his gracious purpose, and faid; " Not only this " Paradife, but to thee and thy race I give all the " earth; possess it as lords, and also all the things " that live therein, or in fea, or air: In fign of " which, behold every bird and beaft after their " kinds: I bring them to thee, that they may " from thee receive their names, and pay thee " homage with low subjection: thou mayest under-" fland the fame of fish, that refide in the waters, " and are not brought hither, feeing they cannot " change their element, nor live in the thin air." As he spake thus, every bird and beast came towards me in pairs; the beafts creeping near the ground and fawning, and the birds flying low: I nam'd them as they pass'd, and God endued my fudden apprehension with fuch knowledge, that I understood all their natures; but in all these, methought, I did not find what I wanted; and thus I prefum'd to speak to the divine presence: By

By what name, or how may I adore thee; for thou being above all these, above Mankind, or any thing higher than Mankind, art far above any name that I can give Thee, great Author of this universe, and all this good to Man? for whose well being so fully and so liberally thou hast provided all things. But I see none who partakes these blessings with me: What happiness is there in solitude? Or what enjoyment can there be alone? Or enjoying all things what contentment can be found?

Thus much I ventur'd to fay; and God made me this reply: What is it thou callest folitude? Are not the earth and air full of various living creatures, and all these ready at thy command, to come and play before thee? Dost not thou understand their language and their ways? For they also know, and reason in a manner not to be contemned. Thy dominion is large, do thou be contented to govern, and pass thy time away with pleasure a-

mong the creatures.

Thus spake the universal Lord of all, and seemed in such manner to give out his order: When I, emploring leave to speak, and humbly begging that

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I might not offend, made this reply:

Heavenly power! let not my words make thee angry, let my Maker be propitious while I speak! Hast thou not created me here, and made me thy substitute, and set these inferior creatures far beneath me? What harmony, what society, or true delight, can subsist between unequals? For all happiness must be mutual, given and receiv'd in due proportion; but where there is a disparity, one affectionate the other indifferent, the society agrees not well with either, but soon grows tedious to both: I speak of sellowship sit to partake in all rational delights, which is that I seek, in which brutes

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brutes cannot be conforted with Man; they can rejoice with each other, the lion with the lionefs, as being fitted to that end: But it is not so with bird and beast, nor fish and fowl with one another, as being of quite different species; neither can the bull so well converse with the ape; (è) much worse then, and least of all, can Man converse with beast.

To which the Almighty, not displeas'd with my words, answer'd: Adam! I see thou proposest to thyself a nice and resin'd happiness, in the choice of thy associates, and though surrounded with pleasure, wilt taste no pleasure, as being without companion. What then dost thou think of me, and of this my state? Do I seem to thee sufficiently possest of happiness, or not, who am alone from all eternity? For I know none, either second to me or like me; much less equal to me. How then have I any to hold conversation with, except with the creatures which I have made, and all those are infinite degrees inferior to me, more than what the lowest of the other creatures are to thee?

Here he left off speaking, and I lowly and submissively reply'd: Supreme Lord of all! human thoughts fall short to attain the height and depth of thy eternal ways: In thee is found no deficiency, for thou in thyself art perfect: But Man is not so, only in degree; which is the cause that he desires by conversation with his like, to help his defects, or give comfort. There is no need that thou should'st propagate, who art already infinite; and though

Baboons and monkeys have tails which the ape wants. It is the mimic of mankind: The ancients believed this creature came nearest to the human species of all other animals: But the Chimpanze found lately in Africa, comes nearer by far to the resemblance of man and woman.

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but ONE, art through all numbers: But Man is to beget like of his like, and multiply his image, which requires collateral love, and strictest amity. Thou although alone, art best accompanied with thyself in thy own secrecy, and dost not seek social communication, yet at thy own good pleasure canst highly dignify thy creatures, and raise them up to what degree of union or communion thou wilt. I by conversing with the brutes, cannot elevate their natures, nor find any complacence in

their ways.

Thus I spoke, being by permission embolden'd to use such freedom, and found acceptance; which from the gracious divine voice obtain'd this answer: Adam! thus far I was pleas'd to try thee, and find thee knowing not only of beafts, (to which thou hast given right names according to their natures) but of thyfelf; expressing well the free spirit within thee, which is my image, and not imparted to the brutes; whose fellowship therefore being improper for thee, there was good reason that thou should'it freely diflike it; keep still in the fame mind: I, before thou fpakeft, knew well that it was not meet for Man to be alone; and no fuch company as thou then fawest, was intended for thy conversation, but only brought for trial, to fee how thou could'st judge of what was meet and fit. What I bring thee next be affur'd shall please thee; for it shall be thy likeness, thy fit help, thy other felf, and exactly according to the wish and defire of thy heart.

C H A P. III.

Adam relates his first meeting and nuptials with Eve; bis discourse with the angel.

I E ended here, or else I heard him no longer; for now my earthly being overpower'd by his

his heavenly nature, which it had long flood under, strain'd to the heighth in celestial and sublime conference, funk down, as dazzled and fpent with an object too bright for human fense; and I fought relief from fleep, which inftantly fell upon me. Tho' my eyes were clos'd, yet my fancy kept waking, by which (being abstracted as in a trance) methought though I was fleeping where I lay, I ftill faw the glorious shape before whom I stood when I was awake, who stooping down, open'd my left side, and took out from thence a rib, warm with cordial spirits, and the life-blood fresh streaming: The wound though it was wide, he fuddenly filled up with flesh and heal'd. He form'd and fashion'd the rib with his hands, and under his forming hands there grew a creature like Man, but of different fex; fo lovely fair, that what feem'd fair in all the world now feemed mean, or fumm'd up and contain'd in her and her looks; which from that time infus'd fweetness into my heart never felt before, and into all things inspired the spirit and delight of love. She disappeared, and left me! I waked to find her, or for ever to lament her lofs, and abjure all other pleafures : When out of hope to fee her more, behold she appeared not far off! just such as I had seen her in my dream; adorned with every thing that heaven or earth could bestow upon her, to make her amiable: On the came, led (though he was not visible) by her heavenly Maker, and guided by his voice; not uninformed of nuptial fanclity, and the rites of marriage: Grace was in all her steps, beauty like the stars of heaven in her eyes, and in every gesture, love and dignity. I overjoyed, could not help crying out aloud: "Bounteous and good Creator! Thou "hast fulfilled thy words! Thou Giver of all things " fair, but this is the fairest of all thy gifts! nor Lla " doft

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"dost thou envy the happiness of thy creatures. I mow see myself before me, the bone of my bone, and the slesh of my slesh: Her name is Woman, (f) extracted from Man: For this cause

"Man shall leave his father and his mother, and they

" shall be one fiesh, and one heart, and one soul."

She heard me speak thus: and though led on by

She heard me fpeak thus; and though led on by God himself, yet her virtue, innocence, virginmodesty, and the consciousness of her own worth, (that would be courted, and not be won unfought; not forward, but retiring back the more defirable) or, to fay all, nature herfelf (though the was quite free from thought of fin) wrought in her fo, that feeing me she turned away: I followed her; she knew what was honour, and with yielding majesty approved the pleading of my reason. I led her blushing to the nuptial bower: On that hour all fortunate stars shed their kindest influence; the very earth, and every hill gave figns of joy; the birds, the fresh gales, and the gentle winds carried it through the woods, and as they flew scattered odours from aromatic thrubs, 'till the nightingale begun to fing our espoufals, and the evening flar appeared for the bridal lamp.

Thus I have told thee all concerning my state, and continued my story to the sum of earthly happiness which I enjoy; and I must confess to find indeed in every thing else delight; but such as, whether used or not, works no great change, nor vehement desire in the mind; I mean these delicacies of taste, sight, and smell, such as herbs, fruits and slowers, pleasant walks, and melody of birds; but far otherwise in regard to Eve, on whom I look with transport, and whom I with transport touch: Here I first felt passion, superiour to all enjoyments

because of the sin and misery she has brought upon man.

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elfe, and am unmoved, except by this strange commotion; finding myfelf only weak here, and unable to fland against the powerful charm of beauty. Whether nature failed in making me, and left fome part of me not proof enough to fustain such an object; or making of her out of my fide, perhaps took more than enough, and part of my firength from me; at least bestowed upon her too much ornament, taking great care to finish her as to the outward show, but less exact as to her mind; for I well understand in the first design of nature, that in the abilities and powers of the mind, which excell all outward forms, the is the inferior; in her outward form also less resembling his image who made both, and less expressing the character of that dominion given over other creatures: Yet when I approach her loveliness, she seems so absolutely complete in herself, and so well to know her own proper part, that whatever the wills to fay or do, feems most virtuous, most discreet, wifest and best; all higher knowledge loses its value in her presence, and wisdom in discourse with her, flews like folly: Authority and reason wait upon her, as one defigned first, and not made occasionally afterwards: And (to sum up all) greatness of mind and nobleness appear lovely in her, and create an awe about her, as if she was guarded by angels. To whom the angel, with a contracted brow, made this reply:

Do not thou prefume to accuse nature, she hath done her part; do thou but thine: Be not diffident of wisdom; wisdom will not desert thee, if thou dost not dismiss her, when thou hast most occasion to have her near thee; by attributing too much to things less excellent. For what is it thou admirest 10? What is it fo transports thee? An outside? Fair, no doubt, and very well worthy thy cherishing,

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honouring, and loving; but not worthy thy fub. jection. Confider her with thyfelf, then value both: Oftentimes nothing is more profitable than felf. efteem, grounded upon a just and well-managed right: The more of that thou learnest to know, the more she will acknowledge thee to be her head, and yield all her appearances of wifdom to reality: She was made fo beautiful for the fake of thy delight; fo awful, that thou mightest with honour love her, who, if thou forgoest thy wisdom, will fee and perhaps triumph over thy weakness. But if that fenfe of touch, whereby Mankind is propagated, feem to thee fuch a dear delight beyond all other; think that the same is vouchfafed to cattle, and every beaft; which would not be made common to them, if there were any thing in the enjoyment of it, to subdue the soul of a Man, or move him to passion: What thou findest in the fociety of Eve above this, that is attractive, human, and rational: Do thou still love; for in loving thou dost well, but not in subjecting thyself to passion, wherein true love does not fublift. Love refines the thoughts, and enlarges the heart, hath his feat in reason, and acts by choice: Love is the scale by which thou may'ft afcend to heaven, but not when funk in carnal pleafure; for which reason there was no companion found thee among the To whom Adam, half asham'd, made answer.

Neither her outfide, which is formed fo fair, nor any thing in procreation, which is common to all kinds, (though I think of the marriage-bed with a higher and more mysterious reverence) delight me fo much as those graceful actions, those many decencies, that daily result from all she does and says; mixed with love and sweet compliance, which de-

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clare an unfeigned union of mind, or that there is in us both but one foul; which harmony in a wedded pair, is more grateful than music to the ear. Yet these subject me not; I discover to thee what I feel inwardly from thence, but I am not therefore overcome: I meet with various objects, variously represented through the senses to the mind; yet still being free, I approve the best, and follow what I approve. Thou blamest me not to love, for thou sayest that love leads up to heaven, that it is both the way and the guide; then bear with me, if what I ask is lawful: Do not the spirits of heaven love? How do they express it? Is it only by their looks? Or do they mix their pure emanations? Do they touch by

influence, or fenfibly as we do one another?

To whom the angel, with a fmile that glowed rofy upon his face, (the proper hue of love) made answer: Let it suffice thee, that thou knowest that we are happy, and without love there is no happiness. Whatever thou enjoyest pure in the body, (and thou wert created pure) we enjoy more eminently; and find no obstacle, no exclusive bars of joint, membrane, or limb: If fpirits embrace, they mix totally; easier than air with air; union and commixture of pure with pure; alike kindled with defire; nor need any of the restrained conveyances of the senses or passions, as sless does with sless, or foul with foul. But I can now ftay no longer; for the fun is fetting in the west, which is my fignal to depart. Be strong, live happy, and love! but first of all love him, whom to love rightly is to obey, and keep his great commandment: Take heed, left passion should sway thy judgment to do any thing, which else free-will would not admit of. The happiness or unhappiness of thee and all thy posterity is blaced in thee: Beware! I, and all the bleft above, fhall

shall rejoice to see thee persevere in obedience. Stand fast; it lies free in thy own election, to stand or fall: Having power sufficient within, seek no help elsewhere, and repel every temptation to transgress.

Saying this, he arose; and Adam thus followed him with thanks: Since the time of thy departure is come, go, heavenly messenger, and guest sent from him whose sovereign goodness I adore! Thy condescension hath been very gentle and affable to me, and shall ever be honoured with grateful remembrance: Continue still to be good and friendly to Mankind, and return hither often.

So they parted; the angel flying up to heaven,

and Adam to his bower, to feek for Eve.

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NINTH BOOK

OF

PARADISE LOST.

The ARGUMENT.

SATAN having compassed the earth, with meditated guile returns, as a mist, by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy, of whom they are forewarned, should attempt her alone: Eve loath to be thought not circumspect or sim enough, urges her going apart, the rather desirous to make trial of her strength, and Adam at last yields. The serpent sinds Eve alone, approaches and speaks to her, with many wiles and arguments; induces her to taste the Tree of Knowledge forbidden: She resolves to impart thereof to Adam. Eve brings of the fruit to Adam, he eats also, the effects thereof on them both.

CHAP. I.

Satan having compassed the earth, with meditated guile returns by night into Paradise, and enters into the serpent sleeping.

Henceforward I shall have no more to relate of God or angel sitting an indulgent and familiar guest with Man, as with his friend, partaking with him in his repast, and permitting him the while

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must change to mournful subjects; soul distrust, and distoyal breach of duty; revolt and distobedience on the part of Man, and on the part of alienated heaven, distance, distike, anger, just rebuke, and judgment pronounced, that brought into this world all our woe; that brought in Sin and Death, and all those bitter evils that bring Death on. This is a theme of sorrow; yet the subject is great, and more heroic than the anger of Achilles (a), or rage of Turnus (b), or that of Neptune (c), or Juno, which so long perplexed the Greeks and Trojans (d); though these arguments employed the pens of the

(a) Achilles; Lat. Gr. i. e. without a lip; which was burnt, when he was an infant: Or, free from pain: because he was made invulnerable, by being dipt all over in the river Styx, except the heel, by which his mother held him. The son of Peleus, king of Thessaly, and Thetis, goddess of the sea; the most valiant of all the Grecian heroes, that went to the siege of Troy. After many heroic actions he was slain by Paris, being shot in the heel.

(b) Turnus; Rutil. An ancient king of the Rutilians, who were old inhabitants of Italy, long before the Latins. He was a brave champion; but at last engaging with Æneas, for the sake of Lavinia, was slain by him in a duel; as Livy, Florus, Justin, and Virgil relate, which many learned authors have consuted since.

(c) Neptune; Lat. Gr. i.e. a washer; or from Nephtin; Heb. and Egypt. i. e. maritime: Hence Nephtuchim, a colony of the Egyptians descended from Mizraim, who settled upon the coasts of the Mediterranean sea, Gen. x. 13. Whence the Greeks seigned this sable of Neptune, the god of the sea: And under this sable is included Japher, the eldest son of Noah; because the islands and continent of Europe, lying upon the Mediterranean sea, sell to his share. So the ancients preserved the memory of Japher, under this and other disguises.

(d) Troy; from Tros, one of its kings, who enlarged it; an ancient city of Phrygia in the Leffer Asia, three miles from the Egean sea, on the river Xanthus, near M. Ida. It was sounded by Dardanus, A. M. 2574. Troy had only seven kings, viz. Teucer, Dardanus, Erycthonius, Tros, Ilus, Laomedon, and Priamus, under whom it was burnt and razed by the Greeians, after

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the two great poets Homer and Virgil: If I might but obtain of heaven a stile, answerable to what I have to treat of; or might be visited by that spirit, that often dictates when I am flumbering, and inspires me unpremeditated on such high matters; on which I have had long intention to write, beginning late, and being long in choice of a subject; not taking delight in writing of wars, which have hitherto been the only arguments he'il in estimation; to relate tedious and feigned battles, fought by feigned knights; (at the same time leaving unmentioned the better fortitude of patience and herioc martyrdom) or to describe races and games, tilting (e) furniture, and tinsel trappings of gorgeous knights at joust and tournament (f); then describing feasts, served up in voluptuousness and state; which are things too mean to merit the name of heroic. Neither skilled nor studious concerning such things, I leave them for this higher argument, which is of itself sufficient to lay claim to that name; unless the world be in its decay, or years, or coldness of climate hinder me from being raised high enough to treat of it properly; nor could I attempt it without the affiftance of the divine Spirit,

It was now dark night, when Satan, who but lately fled out of Eden before the threats of the an-M m 2 gel

a siege of ten years; about A. M. 2766, 432 years before the building of Rome, 317 years after its sirst founding, and 1183 before Christ. There were no monuments of it to be seen in Strabo's time, and he lived in the reign of Tiberius the emperor. The Trojans made divers colonies upon the Mediterranean sea.

(e) Tilting; Sax. O. E. The running of armed men on horse-back, one against another, with spears. A diversion much practised among the ancients, and first used at the old Nemæan games in Greece.

(f) Tournament, Fr. Ital. i.e. a turning round; a concourfe. A milit. diversion. Turning, justling and fighting on horseback.

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gel Gabriel, now having meditated more fraud and malice, and being bent on the destruction of Man, (not regarding what might happen to fall heavier on himself) returned again without fear about midnight from compassing the earth; fearful of being discovered, if he appeared by day, ever since Uriel the angel who was regent of the fun, discovered his entrance, and forewarned the cherubim that kept their watch. When he was driven from thence full of anguish, he kept in darkness the space of seven fuccessive nights; three times he went round the equinoctial line; four times he croffed towards the poles obliquely, still to avoid the fun; in which time he had traversed the whole globe: On the eighth night he returned to Eden, and on the fide, where the entrance feemed most difficult and therefore was left unwatched, by ftealth found an unfufpected way. There was a place which now is not, nor has been fince the fall of Adam, where the river Tigris (g) shot into a gulph under ground to the foot of Paradife, 'till part of it rose a fountain near the tree of life: Satan threw himself into the river, and rose up (involved in a mist) with the fountain into Paradife, then thought where to conceal himself: He had searched sea and land, from Eden

⁽g) Tigris. A Persian and Median word; from the Heb. i.e. An arrow or dart; because of the rapidity of its course. Therefore Dionysius calls it the most rapid of all rivers in the world; Per. 1. line 778. It riseth in mount Ararat or Niphates in Armenia, parts Mesopotamia and Assyria, rups by Babylon, and a little below Begdad joins the Euphrates. In holy writ it is called Hiddekel, or Chiddekel, which comes from Chadda, i.e. sharp, and Cal, i.e. swift, because it flows from the high mountains of Armenia; Heb. i.e. swiftness, Gen. ii. 24. The great river Hiddekel, Dan. x. 4. Now Tigril by the Turks, according to their corrupt pronounciation.

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Eden over to Pontus, and from Mæotis (b) up beyond the river Oby (i), downward as far as the fouth pole; and in length west from Orontes to the isthmus of Darien (k), that stops the South-Sea, and joins the North and South America, and from thence he had journeyed as far as India. Thus he roamed over all the world, with strict search and deep inspection, considering every creature, which of them might best serve his wily purposes; and he found the serpent to be the subtlest beast of all the field. After much irresolution and consideration, he at last chose him; thinking him a sit instrument of fraud, in whom he might enter, and hide his dark designs from the most piercing sight: For in the subtle serpent, whatever appeared might

(h) Maotis; Lat. Gr. i. e. the mother or nurse of the sea; because it is the source or original spring of the Pontus. It is a lake on the coast of Crim-Tartary, into which the river Tanais runneth, and parts Europe from Asia, on that side. In the deepest parts it is not above 18 feet.

(i) Oby, by a fig. of gram. In Lat. Obba, or Obius; Pers. Tartar. Extension, wideness; because it is a broad river. A vast river, which parts Siberia and Tartary from Russia. It rises from the Lake Oseroy Teleskoy, or Altan Nor, bears at first the name of By, and does not take that of Oby, till after it has received the waters of the river Chatun, twenty leagues from Teleskoy; then it runs directly north, and empties itself about the 65th degree of north latit. into the Guba Tassa Koya, from thence into the Lcy sea in six months, over against Nova Zembla, after a course of 500 German leagues. The Russians, since they conquered Siberia, have built about twelve fine towns or forts upon it, to overawe the Tartars. About 150 leagues from the source it is half a league broad, and constantly increases in depth and breadth, and abounds with plenty of all manner of sish.

(k) Darien; American. A neck of land 18 and in some places no more than 12 leagues over from east to west, upon the river Darien, between the gulph of Mexico and the South sea: Therefore the Spaniards attempted to cut it, but they could not

perfect it. It joineth North and South America.

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might pass without remark, and be thought to proceed from his natural wit and cunning; which obferved in other beasts, might raise a suspicion of diabolical power, acting within beyond the sense of brutes. Therefore he made this resolution, but first stung with inward grief, he burst out into this pas-

fionate complaint:

O earth, how like art thou to heaven! if not more justly preferred to it; a feat worthier of Gods, as being built with fecond thoughts, improving upon the old plan! for what God would build worfe than he had done before? 'Tis a terrestial heaven, attended on by other heavens, that move round it and shine; yet hear their bright lights above lights for that alone, as feeming there to center the influence of all their precious beams: As God is centre in heaven, and yet extends to all; fo that being as in the centre, receives virtue from all those orbs; for here, and not in themselves, appear all their known efficacy, productive of herb, plant, and the nobler birth of creatures, animated with vegetative, fenfitive, and rational life, which all are fummed up and meet in Man! With what delight (if I could have joy in any thing) could I inhabit here? Where there is a fweet change of hill and valley, rivers, woods, and plains, with land and fea, and forest, and rocks, and caves: But I can find no place of eafe or refuge in any of these; and the more I see of pleasures about me, so much the more torment I feel within me, that by comparison makes hell appear more intolerable: All good to me becomes a curfe, and my state would be still much worse, were I in But I neither feek to dwell here, nor in heaven, except I could overcome him, who is now supreme there: Nor have I any hope to make myfelf less miserable by what I feek, but only to make others

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others as I am, though worse should be multiplied and heaped upon me : For I find no eafe to my relentless thoughts but in destruction: If I can destroy him, or win him (for whom all this was made) to do what may cause his own destruction, all this will follow with him of courfe, as being linked to him in joy or mifery: In mifery be it then, that defiruction may fpread over all. Among the infernal powers, glory shall be given to me alone, to have marred what he, who is filled Almighty, continued fix days and nights in making; and who knows how long before he had been contriving it? Though perhaps it has been fince I in one night, fet almost half the angels free from inglorious fervitude, and left the throng of his worlhippers fomething thinner. He to be aveng'd, and to repair his numbers, which I had thus leffen'd, determin'd to advance into our foom a creature form'd of the earth, and endow him (though rais'd from fuch a base original) with those heavenly perfections, which once were ours: This he has done, either in greater spite to us, advancing fuch low creatures to fuch high dignity; or elfe his power, which he had of old, to create angels is spent: (if at least he ever did create them, which who knows?) What he decreed, that he effected; he made Man, and built for him this magnificent world, gave him the earth for his feat, and pronounc'd him lord; and (Oh! what an indignity was that!) fubjected angels to be his fervants, and to watch and tend upon an earth-born charge. I dread the vigilance of those who keep guard over them and to avoid it, thus wrapp'd up in an obscure mist of midnight vapour, I glide and pry in every bush and bramble, where I may by chance find the ferpent afleep; in whose shape I may hide me, and the dark defign I bring with me. Oh foul downfall indeed

for morning.

deed! that I, who once contended to fit the highest with gods, am now forced into a beast, and mixed with bestial slime to become incarnate, and inform the body of a brute, that before aspired to the height of deity! But what will not ambition and revenge descend to? They who aspire too high must stoop as low, and first or last lay themselves liable to the basest things. Revenge, though sweet at first, soon becomes bitter, and recoils back upon itself: Let it; I care not, so it strikes him sure, who next to the King of heaven provokes my envy, this new favourite, this Man of clay, this son of despite, whom the more to spite us, his Maker has raised from the dust: Then spite is best paid with spite.

So faying, creeping low like a black mist through every thicket, he held on his midnight search, where he hoped soonest to find the serpent: He soon discovered him, fast asleep, rowled round and round, with his head in the middle, full of subtilty; not yet in horrid shades or a dismal den, (for there were as yet no such things) but he slept upon the grass, without fear or without being feared, for now no creature was hurtful. The devil entered in at his mouth, and possessing his brutal sense, soon inspired his understanding with his own spirit; but not disturbing his sleep, lay close, waiting

CHAP. II.

Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam endeavours to disjuade Eve therefrom; but not prevailing, at length consents.

Now when it began to be morning in Eden, and the flowers opened and breathed their morning morning incense; when all things that the earth produces, proving the wisdom of the great Creator, silently praise him; Adam and Eve came forth, and joined their vocal worship: That done, they partake of all the blessings with which they were surrounded, sweetest scents, and freshest air; then consult, how they may that day do all the work in the garden, there was for them to do; (for their work much outgrew the dispatch of their two labours) and Eve thus began to speak to her husband:

Adam! we may still labour on to dress this garden, to tend the plants, herbs, and flowers, which is the pleasant task enjoined us, but 'till more hands affift us, the work grows under our hands, and what we lop off by day, as being over-grown, or prune, or prop, or bind up, in one night or two fprings forthagain, and grows wild. Now therefore give thy advice, or first hear what thoughts present to my mind: Let us divide our labours; do thou go where thy own choice leads thee, either to wind the woodbine round about this arbour, or direct the ivy where it may be properest for it to climb; while I among yonder roses, which are intermixed with myrtle, see what there is to fet right 'till noon: For while we chuse our task thus, so near one another all the day long, what wonder is it if looks and fmiles come between, and any new object bring up accidental discourse between us; which makes our day's work (so intermitted) to be brought to little, though we begin early, and night comes before we are prepared for it.

To whom Adam returned this mild answer: Fair Eve, my only partner and companion! dear to me beyond comparison above all living creatures! Thou hast employed thy thoughts well, and hast well

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proposed how we might best accomplish the work. affigned us here by God, nor shalt thou go unpraised by me for it: (for nothing can be found more lovely in a woman, than to fludy the good of her household, and to promote good works in her hufband): Yet our Lord hath not imposed labour on us so very strictly, as to debar us from taking (when we need) any refreshment, whether food, or converfation, which is as food to the mind; nor does he forbid us this fweet intercourse of looks and smiles, for fmiles flow from reason, denied to the brutes, and are the food of love, and love is not the lowest end or intention of human life; for he did not make us to irksome and tiresome toil, but to delight, and to that delight joined reason. Doubt not, but our joint hands will be able, with ease, to keep these paths and bowers from going into wilderness, at least as wide as we need walk, and 'till younger hands, before it is long, shall affift us. But if over-much of my conversation perhaps may cloy thee, on that account I could yield to a short abfence: (for fornetimes folitude is the best fociety, and a fhort separation causes sweetness at return) but another doubt possesses me; lest when thou art feparated from me, fomething ill should befall thee: Thou knowest what warning hath been given us, what a malicious foe, detpairing of his own happiness and envying ours, seeks by contrivance to bring us to shame and misery; and watches, no doubt, fornewhere near at hand, with a greedy hope to find his wish, and us afunder, when he might take an advantage; for he can have no hope to circumvent us thus joined together, where each in a time of need, might speedily and easily give help to the other. Whether his first design be to draw us from our duty to God, or whether he would

would disturb our conjugal love; (than which perhaps no happiness enjoyed by us more excites his envy) let it be this or worse, leave not the faithful side, from whence thou hadst thy being, and that still guards and protects thee: For where danger or dishonour lurks, a wife is safest, and seemliest by the side of her husband, who defends her, or else endures the worst with her.

To whom Eve, with virgin modesty and yet majestic, as one who loves, and from whom he loves meets with some unkindness, sweetly composed, and yet not without some austerity, replied thus:

Offspring of heaven and learth, and lord of all the earth! that we have fuch an enemy, who feeks our ruin, I have learnt, both by information from thee, and from what I over-heard from the angel as he was departing, where I flood behind in a shady nook, being just then returned, at the shutting of the flowers in the evening. But that thou should'it doubt my firmness to God or thee, because we have a foe may happen to tempt it, I must confess I did not expect to hear: Thou art not afraid of his violence, it being fuch (for he cannot destroy us, or put us to pain) as we can either not receive, or elfe refift and repel it: It is his fraud then that thou art afraid of; which plainly infers thy fear equal, that my firm faith and love, can be seduced or shaken by his fraud: How could fuch thoughts find any harbour in thy breaft, fuch ungrounded suspicion, Adam, of her, that but just now thou said'st was so dear to thee?

To whom Adam, with healing words, made answer: Immortal Eve! (formed by God himself from Man!) for such thou art, while free from sin and blame; that I persuade thee not to absent thy

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felf from my fight, is not because I am diffident of thee, but to avoid the attempt itself, intended by our enemy: For he who tempts, though it prove in vain, however afperfes the tempted with fome degree of dishonour; for it supposes the tempted not proof against temptation, but liable to be corrupted! Even thou thyfelf, were fuch a wrong offered thee, would'ft refent it with fcorn and anger though it proved ineffectual: Then think it not amifs, if I endeavour to prevent such an affront being put upon thee alone, which the enemy, tho' bold, will hardly dare to offer us both at once. Nor do thou think too lightly of his fraud and malice; he must needs be very subtle who could seduce angels; nor do thou think the affiftance of another unnecessary or supersuous: I, from the influence of thy looks receive increase of every virtue; in thy fight I am wifer, more watchful, (if need were of outward strength) stronger; for shame, to be overcome or over-reached while thou looked on, would raife new vigour in me, and make me exert myfelf to the utmost: Why shouldst not thou, when I am prefent, feel the like fense within thee, and chuse the trial along with me, who am the best witness of thy tried virtue?

In this domestic manner, and in his matrimonial care and love, Adam spoke; but Eve, who thought less was attributed to her dear faith than was due,

with foft words made answer:

How are we happy, if this is our condition? Always to be in fear of harm, and always to dwell thus in narrow bounds, straiten'd by a subtle or violent enemy, and we meeting him single, not indued with power to defend ourselves against him? Well, but harm thou sayest does not come before sin; only our fee if he tempts us, he affronts us with his foul opinion

opinion of our integrity:——His foul opinion fixes no dishonour upon us, but turns fouler upon himfelf: Then wherefore should he be shunned or feared by us, who rather gain double honour by the event, from proving his surmise false, and are favoured from heaven with a witness of peace within, that our virtues have stood the trial? And what is faith, or love, or virtue, that has not been tried in its own strength, and without other assistance? Don't let us suspect, that our happy state is left so imperfect by the wise Creator, as not to be secure as well alone, as when in company together; for otherwise our happiness would be but frail, and Eden (to speak the truth) exposed in this manner, would be no Paradise at all. To whom Adam with some fer-

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Oh woman! all things are best, as the will of God has ordained them: He created nothing imperfect, or left any thing that he had created deficient; much less Man, or any thing that might secure to him his happy flate. Man is fafe from outward force, all the danger lies within himself, and that in his own power; for against his will he can never receive harm: But God has left the will free; for what obeys reason that is free, and reason God made right: But let reason beware, and keep strict watch, left furprized by fair appearances of good, the dictate falfely, and so influence the will to do that which God hath expresly forbid. It is not miftrust then, but tender love, that urges me to mind thee often of thy duty; and do thou often remind me! We subsist and remain firm, yet it is possible for us to fwerve; fince our reason may meet some specious temptation, made use of by our adversary to deceive us, and fo not keeping watch in the ftrictelt manner, as the was warned to do, reason may inadvertently

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inadvertently fall into the deception. Then don't feek temptation, which it were much better to a void; which will be most likely, if thou separate thyself not from me: Trials in all likelihood will come without seeking. Wouldest thou give proof of thy constancy? Give proof of thy obedience: Who can be sure of thy constancy or attest it, not seeing thee attempted? But, if thou thinkest another time, when we are not so well warned, we may be found not so well prepared as thou seemest to think thyself.....Go!....for if thou stayest, not being free, thou art but the more absent: Go! in thy native innocence! summon all thy virtue to thy assistance, and rely upon it! for God has done his part towards thee, do thou do thine.

So spoke our first father; but Eve, submissive though she persisted and spake last, replied: Then thus forewarned, and with thy permission, moved chiefly by the reasoning of thy own last words, I go the more willingly; thinking, as thou sayest, our trial might come, when least sought for or expected by us, and find us both perhaps far less prepared: Nor do I much expect that so proud a foe will sirst seek the weakest; but should he be bent so to do,

his repulse should shame him the more.

C H A P. III.

The Serpent finds Eve alone; approaches and speaks to her, with many wiles and arguments induces her to taste the Tree of Knowledge forbidden: She resolves to impart thereof to Adam.

SAYING this, Eve foftly withdrew her hand from her husband's, and light, like what is feign'd of wood nymphs, or of Diana's (1) train, betook her to the groves; but in her gait and goddels

⁽¹⁾ Diana. The daughter of Jupiter and Latona, goddels of

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dess-like deportment, she surpass'd all that has been fabled of Diana's felf; though not arm'd like her with bow and quiver, but only with fuch gardening tools, as art had rudely form'd without the help of fire, or the angels had brought. A picture of Ceres in her prime, or of Pomona when the fled from Vertumnus, (m) is what the feem'd likeft, when the parted from Adam. He, with eyes full of affection, for a great while look'd after her delighted; but yet he rather wish'd that she had staid. He often repeated his charge to her to come back foon. and she as often promis'd him, that she would be return'd to the bower by noon, and have every thing in the best order, to invite repast then, or repose after noon. Unfortunate Eve! much deceiv'd, much failing of thy promis'd and prefum'd return! Fatal event indeed! Thou from that hour didst never more find in Paradife either sweet repast, or found repose! there was what waited in ambush, among the shades and sweet flowers, with confirm'd and hellish rancour, to intercept thy way, or fend thee back again divested of thy innocence, thy faith, and blifs!---For now, and ever fince the first break of day, Satan (a mere ferpent only in appearance) was come forth, and upon his fearch; where he might likelieft find his purpos'd prey, the only two of Mankind living, but in them the whole race included

the woods, hunting and virginity. The nymphs were her attendants.

⁽m) Vertumnus; Lat. i. e. the changing year. A god among the old Romans, who fell in love with Pomona, and to obtain her, he turned himself into all forms. He was king of Tuscany, who taught men the art of gardening; for which he was defied. This fable signifies the different seasons of the year. His feasts were celebrated at Rome, in the autumn; wherein they thanked that god for preserving the fruits to maturity.

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cluded. He fought in every field and every bower, where any grove of trees, or piece of garden plot lay pleasanter than the rest, that look'd like what was under daily tendance, or had been planted for pleafure by the shady banks of rivers, or the fide of fountains. He fought for them both, but wish'd that it might be his lot to find Eve separate; but could not hope to meet with what so seldom happened; when beyond his hope, and agreeable to his wish, he spy'd Evealone; she stood but half discovered, hid behind, and busied with roses and other flowers, that grew bick round about: She was half stooping to fur which flowers, whose stalks were weak and flended these bloffoms, though gay, purple, red, or blue, or speckled with gold, being too heavy for the stem, hung drooping down: She ties them up gently with bands of myrtle; at the fame time not reflecting, that the herfelf was unfustain'd; fo far from her best prop, and the storm so nigh. Satan (in the ferpent) drew nearer, and crofs'd many a walk under shade of cedars, pines, or palmtrees; then rowling to and fro boldly; fometimes hid, fometimes feen, among the arbours, and flowers that grew upon the borders of the banks, and had been planted there by Eve; a more delightful fpot than the fabulous gardens of Adonis, or of famous Alcinous (n), who entertained Ulysses; or that, which is no fiction, made by Solomon, where he held dalliance with his fair Ægyptian queen, the daughter of Pharaoh. The place Satan admired much, but more the person of Eve: As one who has been long pent up in a great and populous city, where by reason of the number of inhabitants, and want of room to breath more freely, the air is become

⁽n) Alcinous entertained Ulysses in his disasters, as Homer re-

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become unhealthy, going out on a fummer's morning, to breathe among the neighbouring pleafant villages and farms, takes delight in every thing he meets with, the fmell of the fresh-mowed grass, cattle, or dairy, and every fight and found that belongs to a country life; then if by chance fome fair virgin pass gracefully along, what before seemed pleasing, for her fake now pleases more, she most, and in her look all pleasure is summed up: Such pleafure the ferpent took to behold this bed of flowers, the fweet retirement of Eve, thus early and alone. The heavenly form of Eve, angelical, (but only more foft and feminine) her raceful innocence, her air in every gesture or least action, when the devil faw, it overawed his malice, and was fo charming that it bereaved him of the fierceness and cruelty of his intention. That moment he was abfent, and abstracted from his evil felf, and for the time became negatively and flupidly good; difarmed of his enmity, fraud, hate, envy, and revenge. But the hot hell, that always burns in him, (though he should be in the midst of heaven) soon ended his pleasure, and tortures him now the more, the more that he fees of pleasure not ordained for him: Then he foon recollected himself, gathers together all his fierce envy and hate, and thus rejoicing in his purpose, excites all his thoughts of mischief:

Whither, my thoughts, have you led me! how sweetly carried me into such a transport, as could make me forget what brought me hither! Love brought me not, but hate; not the hope to take pleasure here, and exchange Paradise for hell, but to destroy all pleasure, excepting that which I take in destruction; all other joy is lost to me! then don't let me slip the opportunity which now so fa-

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vourably offers. Behold the woman alone, liable to all attempts! and her hufband (for I can fee far round) not near her; whose better understanding I rather shun, as well as his strength, he being of a haughty courage, though made of earth, yet composed of limbs heroic and not weak, and as I cannot wound him nor touch his body, no inconsiderable so: It is not so with me, so much hath hell debased, and pain weakened me to what I was in heaven, that I am liable to all: She is divinely fair, and sit love for gods, not terrible; though terror be in love and beauty, unless it is approached by a mind armed with hate as mine is; a hate the greater, as it is disguised under dissembled love, which is the way I propose to take to bring her ruin to pass.

Thus spake the great enemy of Mankind, having possessed the serpent, and made his way towards. Eve; not prone and waving upon the ground, as serpents are now, but rising from his tail in circles one above another: He had upon his head a crest, which he bore aloft, and his eyes resembled carbuncles; his neck a bright grass green, finely touched up (as painters express it) with gold, rising up in circling spires from his body, which lay and sloated about upon the grass; his shape was very lovely and pleasing, never since of serpent-kind was more beautiful; not those that Hermione (0) and Cadmus (p) were seigned to be changed into, in llyria;

(o) Hermione; Lat. Gr. from the Heb. i. e. the east; from mount Hermon in the east of Canaan, where she was born. She was the daughter of Mars and Penus, and the wife of Cadmus, of which the poets made many fables.

(p) Cadmus; Lat. Gr. Heb. i. e. the east: An ancient Phonician, born at Sidon, said to be the son, rather the general, of Agenor, king of Phœnicia, about A. M. 2660. But more likely he was a Cadomite, about mount Hermon. The Cadomites are mentioned

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lyria; or the God worshipped in Epidaurus (q); nor those to which it was pretended Jupiter Ammon (r) was transformed, when he begot Alexander

mentioned, Gen. xv. 19. About the time of Joshua, Cadmus shed from his victorious arms, came into Greece, settled a colony of the old Phænicians there, built Thebes in Boetia, taught the Greeks the use of letters, steel, copper, brass and other arts; for which he was highly celebrated. He married Hermione, slew a terrible serpent that lay by the well Dirce, which destroyed man and beast thereabout, and all his own men, but five; and at last both his wife and he were changed into serpents; because he killed one, that was sacred to Mars. The truth is, Cadmus was an Hivite, Heb. i. e. a serpent, the restoring his men to life is, to enlift them into his army; the spears of brass were said to be the teeth of the serpent, i. e. of Cadmus the Hivite, the inventor of, or worker in brass; and the Hebrew word, which signifies V.

fignifies also an armed man.

(q) Epidaurus, or Epitaurus; as Eustatius and Strabo call it: Lat. from the Gr. i. e. near the bull. An ancient city of Agria, a small region of the Peloponnesus or Morea, upon the Egean sea, built by Darius, the son of Hystaspes, according to Pliny, lib. 6. c. 27. But by Titon, the father of Memnon, who came to affift at the fiege of Troy, according to Strabo about A. M. 2976. and fo called in memory of Jupiter's carrying Europa from Phenice into Greece, and landing there, about A. M. 2660. There Æsculapius was born, buried and worshipped; now called Esculapio after him: Thither the sick resorted for cures. The Romans were directed in a raging plague, to fetch him, in the year 461. The Epidaurians were unwilling to part with their god, in the mean time an huge serpent swam into their ship, and wound itself round in the stern, which they took for the god, and carried him to Rome. There it quitted the ship, and went into a little isle in the river Tiber; the pestilence abated; and therefore they erected a temple to Æsculapius without the walls; and worshipped him under that form. The people of this place are celebrated by Virgil for their useful art of taming horses. There is another city of this name in Dalmatia, near the gulph of Venice.

(r) Jupiter Ammon; Ham, the fon of Noah, who had Africa for his share. In the sandy hot desarts of Lybia, a samous temple and oracle were erected to his memory, whom the Greeks

called Jupiter Hammon,

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ander the Great upon Olympia (s); or Jupiter Capitoline (t), when he assumed such a shape, to enjoy the mother of Scipo (u), the glory of Rome (x).

(s) Olympia; Lat. from the Gr. i. e. all light; her first name was Myrtalis; Lat. Gr. i. e. a myrtle-tree. Justin. lib. 9. 7. 13. the wife of Philip, king of Macedon, and mother of Alexander the Great: She is said to have conceived, not of her own husband, but of another huge screent. Hence, the stattering Greeks persuaded Alexander, that Jupiter Hammon, in the form of a serpent, was his real father: Therefore he marched through the vast defart of Lybia to visit him, which the cunning priest confirmed, and called him, the son of Jupiter. This is related by

Justin, Pliny, Q. Curtius, &c.

(t) Capitoline; of the Capitol; Lat. i. e. the head of Tolus, which was found buried there, when they dug for the foundation of it. The Capitol is the grand castle of Rome, where Jupiter Capitolinus was worshipped in a most stately and rich temple, who under the form of another serpent is said to have conversed with the mother of Scipio Africanus: Thus temple was begun by Tarquin I. the fifth king of Rome, A. M. 3372. upon the mount Tarpeius, and sinished by his nephew Tarquin the Proud. It was burnt under Vitellius, and rebuilt by Vespasian, again under Titus, and rebuilt by Domitian, with great pomp.

(u) Scipio; Lat. i. e. a fireff. This was Publius Cornelius Scipio Africanus, who conquered Hannibal, razed Carthage, added Africa to the Roman empire, and advanced it to the height of all its glory: for which the senate decreed that he should be filled, The best Man. But it was reported, that he was the son of Jupiter Capitolinus, who conversed with his mother in the

form of another ferpent also. Liv. Decad, 3. 1. 6.

(x) Rome; Heb. i. e. high; being built on feven hills; or Gr. i. e. firength and power. The chief city of Italy upon both fides of the Tyber, ten miles from the sea, and 840 miles from London; the seat of the Roman empire, and for a long time, the mistress of the world; having had the greatest part of Europe, Asia and Africa under her. It was built by Romulus, at the end of the third year of the sixth Olympiad, A. M. 3031; 431 after the destruction of Troy; and 753 before the incarnation, according to the most exact account. Yet it was taken ten times; 1st, by the Gauls; 2d, by Alaric king of the Goths; 2d, by Genteric king of Vandals; 4th, by Totila king of the Goths; 5th, by Odoacer king of the Heruli; 6th, by Theodoricus king of the Goths;

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At first like one who wanted access, and yet was afraid to interrupt, he worked his way fidelong and winding about; Just as when a ship brought on by some skilful pilot, near to a river's mouth or foreland, where the wild veers often, shifts fail accordingly; so he varied his motions, and made many a wanton curl of his crooked train in the fight of Eve, in hopes to allure her eyes. She being bufy, though the heard the found of leaves ruftling, took no notice, as being used often to have the beafts sport before her through the field, they all being obedient to her call, He now grown bolder, though uncalled, frood before her, but feemed only gazing on her in admiration: He ofted bowed his head, and his fleek fhining neck like enamel; and fawning licked the ground she trod upon: At length his gentle dumb expression drawed the eye of Eve to take notice of his play: He glad that he had gained her attention, making the ferpents tongue or impulse of vocal air an inftrument of speech, thus began his fraudulent temptation:

Sovereign mistres! (who alone art wonderful) wonder not, much less arm thy mild looks with disdain, nor be displeased that I approach thee thus, and gaze on thee continually without thinking I can ever gaze enough; nor have I(thus singly) feared thy awful brow, much more awful now retired. Fairest resemblance of thy fair Maker! all things living gaze on thee, being thine by gift, and adore thy heavenly beauty, which they behold with transport! best to be beheld where it might be universally admired; but here among these beasts, in this wild inclosure, (who are but rude beholders, and incapable

Goths; 7th, by Gundebald king of the Burgundians; 8th, by the Moors; 9th, by Henry VI. emperor of Germany; 10th, by Charles duke of Bourbon, A. D. 1528.

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of discerning half what is fair in thee) except one Man, who sees thee? And what is one, for thee, who shouldest be seen a goddess among gods, and be adored and served by numberless angels, and have them in thy daily train.

So flattered the temper, and introduced himself: His words made some impression upon the heart of Eve, though she marvelled much at the voice; at length, not without amazement, she replied:

What can be the meaning of this? Do I hear the language of man and human sense, expressed by the tongue of a brute? Language, at least I thought, had been denied to beasts, whom God, on the day of their creation, created mute to all articulate sound: That they may indeed have understanding I debate within myself, for much reason often appears both in their looks and actions. I knew thee to be the subtless beast of the field, but did not know that serpents were endued with human voice. Do this miracle once more, and say how thou becamest capable of speech; and why thou art grown so friendly to me above the rest of the beasts that are daily in sight? This tell me! for the relation of such a wonder will demand due attention.

To whom the deceitful tempter replied thus: Resplendent Eve! empress of this fair world! it is easy to me to tell all thou hast commanded me, and right it is that thou shouldest be obeyed in every thing. At first I was like the other beasts that feed upon the trodden grass; my thoughts were abject, and as low as my food, nor did I discern any thing but that, or difference of sex, nor had I any apprehension of any thing great or high: 'Till one day as I was roving in the field, I chanced to behold, at a great distance, a large tree full of fruit, of the fairest colours, streaked with red and gold: I drew nearer

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nearer to view it, when a favoury odour was blown from the boughs, grateful to the appetite, and which pleased my sense more than the smell of sweetest fennel, or the teats of a goat or ewe, dropping with milk at evening, and yet unfucked by their kids or lambs: I resolved not to defer satisfying the sharp defire I had of tasting those fair apples; hunger and thirst (two powerful perswaders) quickened at the fcent of that alluring fruit, both at once urged me fo keenly; I foon wound myfelf about the mosfy trunk of the tree; (for the branches are so high from the ground, that they would require thy utmost reach, or Adam's) about the tree all other beafts flood longing and envying with like defire, but could not reach the fruit. And now being got up into the middle of the tree, where fuch great plenty hung fo nigh, tempting to gather, and eat my fill, I did not spare; for I never 'till that hour in eating or drinking had fuch pleafure. But at length being fatisfied, it was not long before I perceived a strange alteration in me, and my inward powers changing to a degree of reason; and tho' I retained my present form, yet it was not long before I had the gift of speech. From thence forward I turned my thoughts to high or deep speculations, and with capacious mind confidered every thing visible in earth or between; every thing that was fair and good; but in the rays of thy heavenly beauty, and in thy divine form, I behold every thing that is fair and good united: There is nothing fair that can be brought equal or in comparifon with thee! which was the cause that I came, (though too importunate perhaps) to gaze, and worship thee; who art rightly declared universal mistress, and sovereign of all creatures.

So talked the cunning ferpent; and Eve, more

amazed

amazed than before, replied unwarily: Serpent! thy over-praising me leaves the virtue of that fruit in doubt, which thou hast first tasted. But tell me, where does this tree grow? And how far is it from hence? For the trees of God, that grow in Paradise, are a great many, and various of them, which are yet unknown to us; and our choice lies in such an abundance, that we leave the greatest part of the fruits untouched, and still hanging without decay, 'till more Men grow up to be provided for, and help to consume the gifts of nature.

To whom the wily ferpent chearfully answered: Empress! the way is easy and not long; beyond a row of myrtle-trees upon a plain, just by a fountain, first passing one small thicker of flowing myrrh and balm; if thou pleafest to accept of me for a guide, I can foon conduct thee thither. Lead on then, faid Eve. He going before, rowled along fwiftly, and made intricate feem ftrait; being fwift to do mischief: Hope and joy elevated him, and brightened his creft: As when an Ignus fatuus, (1) (which it is faid some evil spirit often attends) hovering and blazing with a deluding light, mifleads the night wanderer through mires, or pools; fo the ferpent glittered, and led our credulous mother Eve into fraud; to the tree which was prohibited by God, and was the occasion of all our misery: Which when the faw, the spoke thus to her guide:

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Serpent! we might have spared ourselves the trouble of coming hither; this fruit is not for me, though there be such an abundance: Let the credit of its virtue remain still with thee; wonderful indeed

(y) Ignis Fatuus, i. e. a filly fire; and we call Jack in the Lanthorn, and Will with the Wifp: Because it resembles those things. It is a compounded close united body of oily and sulphurious matter, and fired vapours, exhaled from the earth.

deed, if it be the cause of such effects! but we neither may taste of this tree, nor touch it: God commanded it so, and left that command the only one of obedience: As for the rest, we are a law to ourselves; our own reason is our law.

To whom the tempter artfully replied: Indeed! hath God declared ye lords of all things in earth or air, and yet faid, that ye shall not eat of the fruit of all the trees in this garden? To whom Eve (yet

without fin) replied:

We may eat of the fruit of every tree in the garden; but of this fair tree in the midst of it, God hath said, ye shall not eat thereof, neither shall ye touch it lest ye die. She had scarce said this, though but in few words, when the tempter, now grown bold, (though with show of zeal and love to Man, and indignation at the wrong he suffered) begins to put on a new part; and sluctuates about disturbed, as one moved to passion; yet with decency, and as about to begin to speak of some great matter: As when of old some renown'd orator in Athens, (z) or free Rome, where eloquence once flourished,

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⁽z) Athens; Heb. i. e. wisdom, Gr. i. e. oil; from Athen, another name of Minerva, the goddess of wisdom and inventress of oil; which bestowed her name upon this city; or from Athis, the daughter of Cranus, the second king of it, according to Justin, lib. 2. c. 6. Athens was the famous city and university of Greece, on the coast of Attica, the river of Cephissus upon the Egean sea, and once the universal school of mankind; where arts and sciences had their first advancement among the Greeks, under Socrates, Plato, and many other learned mafters. It was built by Cecrops, the Egyptian, the first king of it, who lived in the days of Moses, about A. M. 2448. Before Jesus Christ 1556 years, 780 before the first Olympiad, 375 before the siege of Troy: then it was called Cecropia, Gr. i.e. the city of Cecrops: and now Sentines and Athina, corruptly by the Turks; as they do almost all ancient names of men, cities, countries, &c. But now learning is quite of there. The Venetians took it from the Turks, A. D. 1687.

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stood collected in himself, and before he spoke, with various motions and gestures won upon the audience; sometimes beginning with a high voice, and coming immediately to the substance of the argument, as through zeal too hasty to introduce it gradually! So the tempter moving, standing or rearing

up, thus paffionately exclaimed:

O wife, wisdom-giving, and facred plant, mother of science! now I clearly feel thy power within me; not only to difcern things in their first causes. but to trace the ways of the highest agents, let them be thought ever fo wife. Queen of this universe! don't believe those cruel threats of death; ye shall not die: How should ye die? By the fruit? No; that gives ye life to knowledge: Shall ye die by him who threatens? Look on me, me! who have touch'd and tafted it, and not only live, but by venturing higher than my lot, have attained to a life and flate more perfect than fate meant me. Shall that be denied to Man, which is free to brutes? Or will God blow up his anger for fuch a petty trespass, and not rather praise your dauntless virtue? Whom the pain of threatened death (whatever strange thing death may be) did not deter from atchieving what led to happier life, and the knowledge of good and evil? Of good how just is the knowledge! and evil, (if there be any fuch thing as real evil) why should not that be known, fince it might be the easier shunn'd? God therefore, if he be just, cannot hurt you; if he did he would be not just, not God; not fear'd then, nor obey'd; nor is it pain that you yourselves are afraid of, but death. Why then was this forbid? Why, but to keep ye low, in awe and ignorance, that so ye might always worship him: He knows, that in the day that ye eat of that fruit, your eyes (that though they feem clear to you, are very dim) shall then be perfectly opened and cleared; and ye fhall

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shall be like gods, knowing both good and evil, in the fame manner as they do: Since I, by eating, am internally become rational as a Man; by like comparifon, ye shall be as gods, rifing to deity from human nature, as I from brutal to it. So it may be ve shall die, that is by putting off human nature, to become gods; if fo, death were to be with'd for, no matter how threaten'd, that brings no worse than this along with it: And what I pray are Gods, that Man may not become, if he was to participate god-like food with them? The Gods as they happened to be first, take that advantage to impose upon our belief, that every thing proceeds from them: Now I question it; for I see this fair earth, as it is warm'd by the fun, productive of every kind; but I fee them produce nothing: If they made all things, who was it that put the knowledge of good and evil into this tree, that whoso eats of the fruit, forthwith without their leave, attains knowledge and wifdom? And wherein lies the crime that Man hould attain to knowledge this way? What hurt can your knowledge do him? Or what can this tree impart against his will, if every thing is his? Or is it envy? Then I ask again, can envy dwell among Gods?----Thefe, thefe, and many more reasons, prove the need you stand in of this fair fruit; then human goddels! gather it, and tafte it freely.

He ended; and his words, full of craft and decit, found a too easy entrance into her heart: She fix'd her eyes upon the fruit, and stood gazing, which only to see was strong temptation; and the sound of his persuasive words was in her ear, seeming to her full of reason and truth: Mean time it drew near the hour of noon, which excited her appetite, rais'd by the delicious and savoury smell of

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that fruit; which occasion'd her to look on it with longing eyes, and at length (being grown inclinable to touch or taste) with desire: Yet pausing

a while, the first said musing to herself:

Doubtless thy virtues are great, thou best of fruits! and worthy to be held in admiration, tho' denied to Man; whose taste at once gave eloquence to the mute, and taught the tongue that was not made for speech, to speak thy praise. He also, who forbids us thy use, does not conceal thy praise from us, naming thee the Tree of Knowledge, both of good and evil: Then forbids us to taste! but his forbidding only commends thee the more, while it acknowledges the good thou wouldst communicate to us, and discovers to us, what we want and are debarr'd from: For the good that we do not know, furely we have not; or if we have and don't know it, it is just the same thing, as if we had it not at all. In plain words then, what he forbids us is knowledge; forbids us that which is good, forbids us to be wife? Such prohibitions are not binding.--But, if Death should seize and bind us afterwards, what profit shall we have from our inward freedom? In the day that we eat of this fair fruit, our doom is, "That we shall die." ---- How does the serpent die? He has eat of it, and lives, and knows, and speaks, and reasons, and discerns; though he was irrational 'till then. Was Death invented then only for us? Or was this intellectual food prohibited us, to be preserv'd for the beasts? Yes, for the beafts it feems! yet that one beaft, which has tafted it first, he does not envy, but brings the good befallen him, with joy in a friendly manner to Men, without any deceit or guile. What am I afraid of then? Or rather, what do I know to fear under fuch ignorance, of good and evil, of God or Death, of

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PARADISE LOST.

law or penalty? Here grows the cure of all, this divine fruit, beautiful to the eye, inviting to the taste, and whose virtue is, to make those who eat it wise! What hinders then, but that I gather of it,

and at once feed both body and mind?

So faying, in an evil hour reaching forth her hand to the fruit, she plucked and she eat. The whole earth felt the wound, and nature fighing through all her works, gave figns of woe that all was loft. The guilty ferpent flunk back again to the thicket; which he might very eafily do, without being observed by her, for she wholly intent upon her tafte, minded nothing else; it seemed to her that fhe had never tafted fruit with fuch delight 'till then, whether it were true, or that she only fancied fo, through her great expectation of high knowledge; nor was godhead from her thoughts and hopes. She eat greedily without restraint, and did not know that she was eating Death: At length fatisfied, and her spirits lifted up as with wine, jocund, and gay, she thus pleasingly began to say to herfelf:

O fovereign, fullest of virtue, and most precious of all the trees in Paradise! blest in the power to operate knowledge, 'till now kept in obscurity, and unknown; and thy fair fruit suffered to hang, as created for no purpose: But henceforth (not without song and due praise every morning) my early care shall be to tend thee, and ease the fruitful burthen of thy sull branches, which are freely offered to all; 'till by feeding on thee I grow ripe in knowledge, as the gods who know all things; though it appear by them, that others envy what they can't give; for if the gift had been theirs, it had never grown here. Experience next to knowledge I owe to thee, thou best guide! for not following

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lowing thee, I had remained in ignorance: Thou openest the way of wisdom, and gavest access to her, though the may retire in fecret: Perhaps I am in fecret; heaven is a great way off, very high, and 'tis remote from thence to fee diffinctly every thing upon-earth; and perhaps fome other care may have diverted our great forbidder from his continual watch, fafe with all his spies about him .---- But in what manner shall I appear to Adam? Shall I as yet make my change known to him, and let him. partake full happiness with me? Or rather not do it, but keep the odds of knowledge in my own power without an equal partner? and fo make an addition of what is wanting in the female fex, to draw his love the more, and render me more his equal; and perhaps (which is a thing very defirable) fometimes his fuperior; for being inferior, who is free? This may do well .--- But what if God has feen me, and Death should follow? Then I shall be no more! and Adam will be wedded to another Eve, and live enjoying all happiness with her, when I am dead: O it is Death to think of that! then I am confirmed in my refolution, that Adam thall there with me in happiness or misery: So dearly I love him, that I could endure all Death with him, nor would live any life without him.

C H A P. IV.

Eve brings of the fruit to Adam, he eats also; the effects thereof on them both.

SAYING this, Eve turned from the tree, having first bowed low to it, as in reverence to the power that dwelt within; who had infused into the plant, what could communicate knowledge, and sit to be partook of by gods. Mean time Adam

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Adam, waiting for and defiring her return, had wove a garland of the choicest flowers to adorn her hair, and crown her, after her rural labour, as reapers are accustomed to do their harvest queen: He promised great joy to himself, and new delight at her return, which was fo long delayed; yet his heart foreboding fomething ill, often mifgave him, and he felt it fail him; fo that he went forth to meet her in the way that she took that morning, when they first parted. He could not pass any other way, but by the Tree of Knowledge, and there he met her just returning from it; in her hand the had a bough of fairest fruit with the down on it, just gathered, of beautiful appearance and delicious fragrancy. She hafted to him, and in her face feemed to carry an excuse, and an apology for what was done; which with pleafing words, that to her were

never wanting, the thus addressed Adam:

Haft thou not wondered at my ftay? I have missed thee, and thought it long, deprived of thy prefence; I have had fuch anxiety of mind, fuch agony of love, which I never knew 'till now, nor ever will again; for I never more intend to try (what I now rashly have) what pain there is in being absent from thee. But strange and wonderful to hear hath been the cause: This tree is not, as we have been told, dangerous to tafte of, nor opening the way to any unknown evil; but of divine effect to open their eyes, and make them gods, who tafte of it, and fuch it has been tafted. The wife ferpent, (either not forbid like us, or else not obeying) he hath eaten of the fruit; and is not become dead, as we were threatened; but instead of that, indued with human voice and fense, reasoning to admiration! and with fuch perfuafion hath fo wrought and prevailed with me, that I have tafted too, and have

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found the effects to correspond too with me; my eyes that were before dim, grown opener; my spirits dilated, my heart enlarged, and I growing up to godhead: Which I chiefly sought for thee, and can despise without thee; for happiness is only so to me, while thou hast part; it would soon grow tedious and odious, if thou didst not share it with me: Therefore do thou taste too, that the same lot may join us, equal joy, and equal love; lest, if thou taste not, difference of degree should separate us, and I too late should defire to renounce deity for thy sake, when sate will not permit it.

Thus Eve told her story with a chearful countenance; but there was something like dissimulation and shame, slushing on her cheek. Adam, on the other side, as soon as he heard of the fatal trespass committed by Eve, stood astonished and consounded, while a cold horror ran through all his veins, and relaxed his joints. The garland he had wreathed for Eve he let fall out of his hand, and shed all the faded roses; he remained speechless and pale, 'till at length he first to himself broke inward so

lence:

O fairest part of creation! the last and best of all God's works! a creature who excelled whatever can be formed either to sight or thought, of holy, divine, good, amiable, or sweet! how art thou lost, how on a sudden defaced and robbed of innocence, now devoted to Death! or rather, how hast thou yielded to transgress the strict command, and to violate the sacred forbidden fruit! Some cursed fraud yet unknown, of our enemy hath beguiled thee, and with thee hath ruined me: For certain my resolution is to die with thee! How can I live without thee! how can I forego thy conversation, sweetened and endeared by love, to live again forlorn and alone in these

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these wild woods! Should God create another Eve, and I for that end part with another rib, yet the loss of thee would ever remain at my heart! No, no! I feel the ties of nature bind me; thou art bone of my bone, and slesh of my slesh, and from thy state mine shall never be parted, be it happiness or misery!

Having faid this to himfelf, as one after some fad dismay a little comforted, and submitting, after disturbed thoughts, to what seemed without remedy, in a calm, considerate, and melancholy manner

he turned himself to Eve.

Adventurous Eve! (faid he) thou hast prefumed to do a very bold deed, and provoked great peril, who haft thus dared, had it been only coveting to look upon that fruit, facred to abstinence; much more to tafte it, or touch it without incurring the pehalty of a curfe. But who can recall what is past, or undo what is done? Not God almighty, nor fate! Yet so it is, that perhaps thou shalt not die; for perhaps the fact is not fo heinous now, the fruit being afted by the ferpent before, by him profaned, made common, and unhallowed; it is not found deadly yet on him, he yet lives, and as thou faid'ft has gained a igher degree of life, to live as a Man; a strong aducement to us, as being likely on our tafting it, o find a proportionable effect; which cannot be, xcept we become gods, angels, or demi-gods. Nor an I think that God, though he has threatened it, ill in earnest destroy us in such a manner, who are he prime of all his creatures, dignified fo high, and t over all his works; which as they were created r us, and made dependant on us, must needs fail our fall: So God shall uncreate his creation, be ustrated in his design, do and undo, and lose his bour, which is not well conceived of God; who (though

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(though he had power to make a new creation) yet he would be loth to abolish us, lest the enemy should triumph and say, "Their state is very sickle "that God favours most! Who can please him "long? Me he ruined sirst, now Mankind; whom "will he ruin next?" Which is a matter of scorn not to be given to the foe. However, I have sixed my lot, and resolve to undergo the same fate as thee: If Death is to be thy portion, then Death is to me as life: I feel the bond of nature within my heart, so forcibly draw me to my own part in thee; for what thou art is mine, our state cannot be divided, we are one, one sless, and to lose thee were

to lofe myfelf.

Thus spoke Adam; and Eve made him this reply: O exceeding great and glorious trial of love; high example and illustrious evidence, engaging me to emulate! but how shall I, Adam, being inferior in nature, attain to thy perfection? From whose dear side I boast that I am sprung, and gladly hear thee speak of cur union, that we both have but one heart and one foul, of which this day affords good proof; declaring thee refolved, rather than Death, or any thing more dreadful than Death shall separate us, (who are linked together in such dear love) to undergo with me one guilt and one erime (if it be any crime) of talting this fair fruit, whose virtue (which at least is some good) hath prefented this happy trial of thy love; which else had never been known to eminently. If I thought Death would be the consequence of this my attempt, I would fuffer the worst alone, and rather die forfaken of thee, than tie thee to me with an action, that might afterward give thee forrow; chiefly ha ving fo remarkable and late an affurance of thy true faithful, and unequalled love. But I feel the event

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far otherwise; not Death, but additional life, new hopes, new joys, and new knowledge: So divine a tafte has touched my fense, that every thing that was fweet before, feems flat and harsh to this. Tafte freely, Adam, on my experience, and deliver

all fear of Death to the winds!

So faying, the embraced him, and wept tenderly for joy; much moved that he had raifed his love to fuch a noble height, as to incur divine displeasure or Death for her fake. In recompence (for fuch a bad compliance as his merited no better) she gave him with a plentiful hand, from the bough of that fair enticing tree: He eat without scruple against his better knowledge; not deceived in the leaft, but fondly overcome with female-charms and enticements. The earth trembled, as it had done before when Eve eat, and nature gave a fecond groan; the fky lowered, it thundered, and some drops fell at the compleating of the mortal original fin (a); while Adam kept eating his fill, and took no thought; neither was Eve afraid to commit her for-

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⁽a) Original fin, is that guilt which Christians suppose to be derived from Adam and Eve to all their posterity. They endeavour to prove it from Job xix. 4. "Who can bring a clean "thing out of an unclean? not one." Pfal. li. 7. "Wherefore "as by one man fin entered into the world, and death by fin; " and fo death passed upon all men, for that all have sinned." Ephef. ii. 3. "Among whom also we had our conversation in times past, in the lusts of our flesh, fulfilling the " desires of the flesh, and of the mind; and were by nature "the children of wrath, even as others." From the deof all men to vice and immorality; their aversion to piety and irtue, and the perfections and happiness of Adam and Eve, beore they committed this fin, compared with disorderly passions, ear, guilt, shame, confusion, misery, mortality, loss of God's arour, expulsion out of Paradife, &c. St Austin first called it riginal fin.

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mer crime again, the more to footh him with her beloved fociety; that now both being intoxicated, as it were with new wine, they became quite full of mirth, and fancy that they feel divinity within them, producing that which would make them foorn the earth. But that false fruit first shewed a quite different operation, enslaming them with carnal desire; he began to cast lascivious eyes upon Eve, which glances she as wantonly repaid; 'till they burnt in the sinful passion of lust; and Adam thus began to

express it to Eve:

Now Eve, I see that thou art of an exact and elegant tafte, which is no fmall part of knowledge; fince we apply and refer all different favours to the judgment of the palate, which if nice, we fay is judicious; fo well hast thou made provision for this day, that I yield the praise to thee. We have loft a great deal of pleasure, while we abstained from this delightful fruit, nor 'till now have known the true relish of taste: If there be such a pleasure in things forbidden us, it might be wished that for this one tree we had been forbidden ten. But come, now we are so well refresh'd, let us feek pastime as cannot but be agreeable after fuch delicious fare; for never fince the day I faw thee first, and wedded thee, adorned with all perfection, did thy beauty fo inflame my fense with desire to enjoy thee: Thou seemest fairer to me now than ever; all which is owing to the virtue of this tree.

He faid thus, and did not forbear glances or wanton, motions of amorous intent; which were now well understood by Eve, whose eye darted the contagious fire of lust. He seized her hand, and led he (she being forward to go) to a shady-bank, covered thick over-head with thick branches; their bed was of various slowers: There they took their fill of the last contagions.

love and play, the feal of their mutual guilt, and the folace of their fin; 'till fleep oppressed them, they being wearied with dalliance and amorous

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As foon as the force of that fallacious fruit was exhaled, that with exhilarating vapour had played about their spirits, and led their inmost powers into error; and groffer fleep, bred of unkindly fumes, and incumbered with conscious dreams, had now left them; they rose up, not refreshed, but weary as if they had not flept; and each viewing the other. foon found how their eyes were opened, and their minds how darkened! Innocence was gone, that like a veil had shadowed them from knowing evil; just confidence, native righteousness, and honour, were gone from about them, and they were left naked to guilty shame. Adam covered himself, but his covering was still more shame: So rose Samson (b) from the lap of Dalilah, (c) that harlot he had taken from among the Philistines, and waked deprived of his strength; fo Adam and Eve waked

(b) Samson, or Shimson, Heb. i. e. hear the second time: because the angel was intreated to come to his parents, a second time, to let them hear of his conception, manner of life and mighty deeds. He was the twelfth and last of the judges of Israel: Succeeded Abdon, judged that people twenty years, and died A. M. 2887. before Jesus Christ, about eleven hundred and

seventeen years.

⁽c) Dalilah; Heb. i. e. a consumer. Josephus calls her Dalale, and the Greeks Dalida, which doth not alter the fignification of the word. A woman that lived in the valley of Soreck, which lies upon the banks of the river Soreck, Heb. i. e. a myrtle branch: because many myrtles grew there. This valley was about twelve miles from Jerusalem, on the west, but belonged to the Philistines. Samson's mistress and betrayer, Judg. xvi. 4. 5. St Chrysostom, Cashan, St Ephrem, Pererius, Sulpitius, Severus, &c. think she was his wife. But Josephus, St Ambrose, St Jerom, Serrarius, &c. believe otherways.

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waked, destitute and bare of all their virtue: They fat a long time with their countenances confused, as though they had been struck dumb; 'till Adam, though no less abashed than Eve, at length forced utterance to these words:

O Eve! it was in an ill hour that thou gavest ear to that false serpent, whoever taught him to counterfeit Man's voice; the truth being that we are fallen, but our promised rising false; since we find, that indeed our eyes are opened, and find that we know both good and evil!----Good loft, and evil got !---- A very bad fruit of knowledge, if this be to know; this, which leaves us thus naked, void of honour, innocence, faith, and purity, our usual ornaments, now all defiled and flained! and evident in our faces the figns of foul concupifcence; whence comes flore of evil, even shame, the utmost evil; and be affured many leffer will attend .--- How shall I henceforth behold the face of God, or any of the angels, fo often feen heretofore with joy and rapture? Those heavenly shapes will now dazzle me with the blaze of their brightness, which I am no longer able to bear. O! that I might live favage here in folitude, hid in some thick shade, not to be penetrated by the light of the fun or stars; where highest trees spread their broad shades, and darken the night! Cover me, ye pines! Hide me, ye cedars, with innumerable boughs, where I may never fee God or angel more !--- But now let us, in this bad condition we are in, contrive what may best ferve for the present, to hide those parts of ours each from the other, that are unfeemlieft and feem most obnoxious to shame: Let us find some tree, whose broad smooth leaves joined together, and girded upon our loins, may cover all round those middle parts; that this new comer Shame, may not continually reproach us as unclean.

Adam

Adam counselled thus, and they both went together into the thickest wood; there they soon chose the fig-tree; not that which is esteemed for its fruit. but fuch as at this day (known to the Indians in Malabar, (d) or Decan,) (e) spreads branching so broad and long, that the bended twigs take root in the ground, and grow round about the body of the tree, from whence they first shot forth; which makes a shade like rows of pillars arched high over, and having walks between; there the Indian herdfmen often shunning the heat shelter themselves, and tend their herds as they feed, cutting a paffage through the thick shade. The leaves of those trees they gathered, which were very broad, and with what skill they had sewed them together, to gird their waists. Vain covering, if designed to hide their guilt, and the shame that they dreaded! O how unlike to their first naked glory! Just so Columbus

(d) Malabar; Indian. A vast country of India, lying along the west coast of the Peninsula from Cape Comorin, over against the island of Ceylon, to Canara, on this side of the Ganges; in length about 180 leagues, or 324 miles; but no where above 100 in breadth; and the most fruitful, temperate and populous region in the world. It contained formerly several kingdoms, which in the time of Sarma Perimal, about 730 years ago, were all subject to one sovereign: He embraced Muhammedanism, divided his kingdom among his relations, and went in devotion to Mecca, and died there; but many of the people are Pagans still, and others have embraced Christianity of late, by the missionaries sent thither by the king of Denmark in 1706.

(e) Decan; Ind. i. e. the fouth. A royal city of a kingdom of the same name in India, belonging to Malabar, in many islands, on this side of the Ganges. It has Bengal on the east, the Indian sea on the west; Bisnagar on the south, and the Mogul's country on the north. There, these broad-leav'd sig-trees grow in abundance, which Milton hints at here: the leaves of the bononatree in Peru are sour or sive feet long, and about two seet wide. Another grows there, which is about twelve feet long and sive

broad, which the natives use for a table-cloth.

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Columbus (f) found the Americans, (g) only girt round with feathers; who else were naked and wild among the trees, on islands, or by the sea shore. Adam and Eve having made these aprons, and as they thought in part covered their shame, twere nevertheless not at rest or ease in their minds, but they sat them down to weep. Not only tears fell from their eyes, but high storms began to rise

(f) Columbus; Gr. Lat. i. e. a dove. Christopher Columbus or Colon, born in Cugureo, but others fay at Neray, near Genoa in Italy. He from his own knowledge in geography, and from the information of an old failer Alphonfus Santrius, (whom he faved in a shipwreck) discovered America, under the name and aid of Ferdinand king of Spain, A. D. 1492. But it was first difcovered about 300 years before, A. D. 1170, by Madoc a valiant prince and fon of Owen Guinneth king of Wales; as is related by Lynwric Ap Grano, Galyn Owen, Peter Martyr, Humphry Lloyd, David Powell, Sir John Price, Richard Hackluyt, Sir Thomas Herbert, &c. which was farther confirmed by the reverend Mr Morgan Jones, chaplain of South Carolina, who lived four months with the Doeg Indians, and converfed with them in the old British language. Lastly, that prince Madoc was buried in Mexico, appears by the epitaph on his monument lately found there. See the Gloucester Journal and Daily Post, &c. March 6. 1740. After all the service done to Spain, Columbus was buried at Sevil, with contempt.

(g) Americans; the people of America; fo called from Americus Vespucci or Vespusius, a Florentine, who discovered this new world, A. D. 1597. and five years after Columbus. America is surrounded with the ocean on all sides, and is not contiguous to Asa; as the Russians have lately discovered. It is as large as the three known quarters of the world; for Mexico (or North America) is reckoned by some to be about 23000 miles, and Peru (or South America) 17000 miles in compass: That is, if all the land upon gulphs, promontories and islands were duly measured. It contains from N. to S. about 8220 miles, and from E. to W. 6540 miles. Plato, Aristotle, Diodorus Siculus, and other ancients gave some dark hints of America; and other authors affirm that the old Carthaginians traded to it. But how could that be done without the use of the compass and other helps of naviga-

tion, not known to the ancients?

rife within, high passions, anger, hate, mistrust, suspicion, and discord, which forely shook the inward state of their minds, that once were quite calmand sull of peace, now restless and turbulent; for the understanding ruled no longer, nor did the will take it any longer for a guide, but was in subjection now to sensual appetite, who usurping, claimed a superior sway over sovereign reason. Adam, from a breast thus distempered, estranged in look, and in a different stile, again renewed his speech to Eve:

I wish thou hadst hearkened to what I said, and staid with me as I befought thee, when that strange desire of wandering this unhappy morning, I know not whence, possessed thee! we had then remained happy still; not as we are now, despoiled of all our good, shamed, naked, and miserable.—Henceforth, let none seek needless causes to prove the saith they owe; but conclude, when they earnestly seek such proof, that then they begin to fail in their duty. To whom Eve, soon moved with Adam's

laying the blame upon her, thus answered:

Adam, what very fevere words have paffed thy lips? Wilt thou impute that to my default, or will of wandering, (as thou calleft it) which, who knows, might have happened as ill if thou hadft been by, or perhaps have happened to thee, hadft thou been there, or had the attempt been made here? Thou thyfelf couldest not have discerned any fraud in the ferpent, speaking as he spoke; there was no ground of enmity known between us, why hould he mean me any ill, or do me any harm? What, was I never then to have parted from thy fide? As well I might have grown there still one of thy ribs, and lifeless! Being as I am, and thou the head, why didst not thou absolutely command me not to go, especially going into such danger as thou faidest

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faidest? But thou wert too easy then, and didst not much oppose me; nay, thou didst permit me to go, approve of my going, and dismissed me fairly: Hadst thou been sirm and six'd (as thou oughtest to have been) in with-holding me, then had

not I transgressed, nor thou with me.

To whom then Adam (the first time of his being angry) replied: Is this thy love, and this the recompence of mine to thee, which I proved unchangeable, ungrateful Eve! when thou wert loft, not I, who might have lived and enjoyed immortal happiness; yet willingly rather chose Death with thee: And am I now upbraided, as the cause of thy transgression?—I was not, it seems, severe enough in my restraint!—What could I do more? I warned thee, I counfelled and admonished thee; told thee before-hand of the danger, and the lurking enemy that lay in wait: What I had done beyond this had been force, and force can have no effect upon freewill. But then confidence bore thee on; thou thought'st thyself very secure, either to meet no danger at all; or elfe to find matter of glory in the trial: And perhaps I was also in an error, in admiring too much what feemed in thee to be fo very perfect, that I thought nothing evil durst make an attempt upon thee; but I rue that error now, which is become my crime, and thou become my accuser too! Thus shall it happen to Man, who putting too much confidence in the worth of Woman, lets her will rule: She won't bear to be restrained; and yet if the is left to herfelf, and any evil enfue from thence, she'll first accuse his weak indulgence of her.—Thus they fpent the hours in mutual acculation of each other; but neither of them would condemn themselves, and there appeared no end to their vain and fruitless contention.

The End of the NINTH BOOK.

TENTH BOOK

PARADISE LOST.

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MAN's transgression known, the guardian angels for sake Paradise, and returning up to heaven are approv'd of; God declar'd that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgreffors; who descends, and gives sentence accordingly; in pity cloaths them both, and reascends. Sin and Death sitting till then at the gates of hell, by wondrous sympathy, feeling the success of Satan in this new world, and the fin by Man there committed, resolv'd to sit no longer in helt, but to follow Satan their father up to the place of Man: To make the way easy from helt to this world to and fro, they pave a broad highway or bridge over Chaos, according to the tract that Satan first made; then preparing for earth, they meet him, proua of success returning to hell: Their mutual gratulation: Satan arrives at Pandamonium; in full affembly relates with boafting his fuccess against Man; instead of applause is entertain'd with a general hiss by all his audience, transform'd, with him also, suddenly into serpents, according to his doom given in Paradise: Then deluded with a show of the Forbidden Tree springing up before them, they greedily reaching to taste of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretells the final victory of his Son over them, and the renewing of all things; but, for the present commands his angels to make several alterations in the heavens and elements. Adam more and more perceiving his fallen condition heavily bewails; rejects

jects the condolement of Eve; she persists, and at length appeases him; then to evade the curse likely to fall on their offspring proposes to Adam violent ways which he approves not; but, conceiving better hope, puts her in mind of the late promise, that her seed should be revenged on the Serpent; and exharts her with him to seek peace of the offended Deity, by repentance and supplication.

CHAP. I.

The guardian angels leave Paradise on Man's transgression: God thereupon sends his Son to judge the transgressors.

MEAN while the despiteful and heinous action of Satan which had and heinous action of Satan, which he had done in Paradife, was known in heaven, and how he having poffeffed the serpent had perverted Eve, and she her husband, to tafte the fatal forbidden fruit: For what can escape the eye of God, who sees every thing, or deceive him who knows all things? Who just and wife in all his ways, did not hinder Satan from attempting to corrupt the mind of Man, who was armed with free-will and strength, compleatly sufficient to have discovered and repuised all stratagems whatever, either of foe or pretended friend: For flill they knew, and ought ever to have remembered the high injunction, not to tafte of that fruit whoever tempt them; which they not obeying, incurred (and what could they do less?) the pepalty; and having in that one fin committed rebellion, disobedience, pride, sensuality, and ingratitude, they deserved to fall.

The angels, whose charge it was to guard Parradise, ascend from thence in haste up into heaven,

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filent and forrowful for Man; for by this time they knew his fallen state, much wondering how the subtle siend had found entrance into Paradise unfeen. As soon as the unwelcome news arrived from earth to the gates of heaven, all were displeased who heard it: That time, dim sadness did not spare heavenly faces; yet, as it was mixed with pity, it did not lessen their bliss. The angels crowded about those who were just arrived from earth, to hear and know how every thing befell: They made haste towards the supreme throne, to give the account, and make appear with just plea their utmost diligence, which was well approved of; when the most high eternal Father uttered his voice thus in

thunder, from amidst his secret cloud.

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Ye affembled angels, and powers returned from your unfuccessful charge! don't be dismayed nor troubled at these bad tidings from the earth, which could not be prevented by your fincerest care, you being lately foretold what would come to pass, when first Satan crossed the gulph from hell. I told ye then, that he should prevail, and succeed in his bad purpose; that Man should be seduced and flattered out of all, by reason of his believing lies against his Maker; no decree of mine concurring to necessitate his fall, or in the least have any impulse upon his free-will, which was left in even balance to its own inclination: But he is fallen; and now what remains, but that the mortal fentence should pass on his transgression?——Death was threatened to be inflicted on him the day that he transgressed, which he already prefumes vain and void, because yet not inflicted (as he was afraid) by fome immediate stroke; but he foon shall find, before the day is finished, that forbearance is no acquittance: Justice shall not return scorned, as bounty has. But whom do I send

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to judge them? Whom but thee, my Son and vicegerent? To thee I have made over all judgment, whether in heaven, or earth, or hell. It may eafily be feen, that I intend mercy to be a companion with justice, when I fend thee, the friend of Man, his mediator (a), his defigned and voluntary ranfom and redeemer, (who is to take upon himself the nature of Man) to judge fallen Man.

So spake the almighty Father; and unfolding his bright glory toward the right-hand, shone forth his whole deity on his Son; in whom that glory which in the Father was invisible, was express and manifest; and who divinely gave this mild answer:

Eternal Father! It is thou who art to make decrees; it is my part, both in heaven and earth, to obey thy fupreme will; that thou in me, thy beloved Son, mayest always be well pleased. I go to judge those, who have transgressed thy law on earth; but thou knowest, whoever is judged, the worst must light upon me, in the fullness of time; for so I undertook before thee, and now not repenting, obtain this of right, that I may mitigate their doom, which is to fall on me: Yet I shall so temper justice with mercy, as may shew them both to be fully fatiffied, and appeale thee. There will be no need of attendance or train, where none are to behold the judgment, but those two who are to be judged: Satan convicted by flight, and rebel to all law, is best condemned when absent; for conviction does not belong to the ferpent,

Thus

⁽a) Mediator; Fr. Ital. Sp. from the Lat. i. e. one that is in the middle between two different persons; a manager between persons at variance; an intercessor, a peace-maker. Before sin, Adam had free access to God; but it made him so abominable and odious to the infinite holiness of the Deity, that he could not be acceptable, without an advocate and intercessor.

Thus faying, he rose from his radiant seat of glory, high and equal to the Father: Thrones and Powers, Princedoms and Dominations ministering to him, accompanied him to the gate of heaven; from whence Eden and all the coast lay in prospect: Strait he descended down: (the speed of gods can't be measured by time, though it may be thought to move ever fo fwiftly). Now the fun was defcending towards the west after noon, and gentle breezes, at their due hour, rose to cool and refresh the earth, and bring on the evening; when he, his wrath more affwaged, came both the mild judge and interceffor, to pass sentence upon Man. Adam and Eve heard the voice of the Lord God, walking in the garden in the cool of the day, brought to their ears by foft winds; they heard, and hid themfelves from his prefence among the thickest trees in the garden, both man and wife; 'till God approaching, thus called aloud to Adam:

Adam! where art thou? thou wert used to meet my coming with joy, and see me far off; I am not pleased that I miss thee here, and am entertained with solitude, where (as it was obviously thy duty) thou used to appear before me uncalled for: Or do I come less conspicuous? Or what change in thee causes thy absence? Or what chance detains thee?

-Come forth!

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At that call he came forth, and Eve with him, more unwilling than he, though she had been the first to offend; they were both in a state of discomposure, and out of countenance: There was no love in their looks, either to God or one another; but apparent guilt, shame, perturbation, despair, anger, obstinacy, hate, and guile; when Adam, after faultering a great while, thus briefly answered.

I heard thee in the garden, and I was afraid, because

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because I was naked, and hid myself.—To whom the gracious judge, without reproach, made answer.—Thou hast often heard my voice and hast not been asraid, but always rejoiced; how is it become now so dreadful to thee? Who hath told thee that thou art naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

To whom Adam, forely befet, replied: O heaven! In fad difficulty I ftand this day before my judge; either to undergo the total punishment of the crime myself, or else to accuse my other self, the who is the partner of my life; whose failings, while the remains faithful to me, I should conceal, and not expose to blame by my complaint. But firice necessity and calamitous restraint overcome me, left both fin and punishment, however infupportable they may be, fall wholly upon my head; though should I be filent, thou wouldest easily difcover what I concealed .- This woman, whom thou madeft to be my help, and gaveft to me as thy perfect gift, fo good, so fit, fo acceptable, so divine, that from her hand I could not expect any ill; and what fhe did, let it in itself be what it would, her very doing it feemed to justify the deed; she gave me of the tree, -and I did eat!

To whom the fovereign presence of the Son of God made this reply: Was she thy god? Or was she made equal to thee? that thou shouldest resign thy manhood to her, and the place where God had set thee above her, who was made of thee and for thee: Thy persection far excelled her's in all real dignity: She indeed was adorned with much beauty, and amiable to attract thy love; not thy subjection; and her gifts were such as appeared well under govern-

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ment, but unfeemly to bear rule; which was thy part, hadft thou known thyfelf as thou oughtest to have done. Having said thus, he spoke to Eve in sew words, Say, Woman, what is this which thou hast done? To whom sad Eve, almost overwhelmed with shame, soon confessing, yet not bold or talkative before her judge, thus replied with downcast looks:—The serpent beguiled me,—and I did eat!

Which when the Lord God heard, he proceeded without delay to give judgment on the accused serpent, who for want of understanding and speech, was not able to transfer the blame from himself to Satan, who had made him an instrument for mischief, and polluted him from the end of his creation; who was then justly accursed, as being vitiated in nature. To know more did not concern Man, nor alter his offence; yet God at last applied his doom to Satan, though in mysterious terms as he then judged best, and thus let his curse fall upon the serpent:

Because thou hast done this, thou art accursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the Woman, and between thy seed and her seed; it shall bruise thy head, and thou

shalt bruise his heel.

So spoke this oracle (b), which are verified and accomplish'd

⁽b) Oracle; Fr. Ital. Span. Dut. Brit. Lat. i. e. an answer from the mouth; an answer or counsel concerning things to come, given by God to his people of old, by prophets, inspiration, an audible voice, dreams, visions, Urim, and Thummim, &c. which were imitated in the answers made in the oracles of Delphi, Dodona, &c. making the blind heathens believe that they were spoke by the mouth of God.

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accomplished, when Jesus, (c) the Son of Mary, (who is the second Eve) saw Satan the prince of the air, fall down from heaven like lightening; then rising from his grave, having spoil'd principalities and powers, he made a show of them openly, triumphing over them, and with bright ascension led captivity captive through the air, the very realm so long usurp'd by Satan, whom he shall tread at last under our feet; even he, who at this time forefold his fatal bruize; and to the Woman he gave sentence thus:

I will greatly multiply thy forrow by thy conception; in forrow shalt thou bring forth children; unto thy husband's will thine shall submit, for he shall rule over thee.

Laftly upon Adam he thus pronounc'd judgment: Because thou hast hearken'd to the voice of thy wife, and hast eat of the tree of which I commanded thee, saying, thou shalt not eat of it, curst be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles it shall bring forth to thee, and thou shalt eat of the herb of the sield. In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground, for thou wast taken out of the ground; dust thou art, and unto dust thou shalt return again.

So he judged Man, being fent both Judge and Saviour, and put far off the prefent fentence of Death, which was pronounc'd on that day: Then pitying

⁽c) Jefus; Heb. i. e. a faviour. A proper name among the Jews; the first was Joshua or Jesus the son of Nun, the successor of Moses, Acts vii. 45. "Which also our fathers that came as ter, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David" And of many others; but here, Jesus the son of the Virgin Mary.

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pitying them, to fee how they flood before him, expos'd to the naked air; (that now was likewife about to fuffer change) he did not disdain, thenceforth, to assume the form of a servant: As when he wash'd his servants feet; so now, as the father of his family, he cover'd their nakedness with the skins of beasts; which either had flain one another, (as fince the fall they began to do) or elfe were fuch as had been flied by fnakes, or fuch creatures as change their old fkins for new ones, and did not think much to cloath his enemies; nor did he only cloath their nakedness with the skins of beafts, but arraying their inward nakedness (which was much more shameful) with his robe of righteousness cover'd it from the fight of his Father. With swift ascent he return'd up to him, into his blissful bofom, fitting in glory as of old; and to the omniscient Father, now appeas'd, recounted all that had pals'd with Man, mixing fweet intercession.

CHAP. II.

Sin and Death make a bridge over Chaos, and travel from Hell to Earth: Satan arrives at Pandamonium, and in full affembly relates his success against Man.

TEAN while, before Adam and Eve had finned, and had fentence pass'd on them on earth, Sin and Death sat within the gates of Hell on either side, opposite to each other; the gates since Satan pass'd through had stood wide open, belching outragious stames into the Chaos, Sin having open'd them; who now thus began to say to Death:

O fon! why do we fit here idly viewing each other, while our great author Satan thrives in other worlds, and provides a happier feat for us his

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dear offspring? It can't be otherwise, than that success attends him: Had he met with misfortune, he had returned before this time, furiously driven by the ministers of vengeance; since no place can be so fit for his punishment or their revenge, as this is. Methinks I feel new strength rife within me, wings growing, and large dominion given me beyond this deep hell whatever it be that draws me on, or whether it be sympathy, or the force of some natural power to unite things of like nature at the greatest distance, by fecret attraction and conveyance. Thou who art my shadow and inseparable from me, must go along with me, for there is no power that can separate Death from Sin. But, left perchance the difficulty of passing back, keeps him from returning over this gulph, through which there is no paffage, let us try (a difficult piece of work! yet not improper for thee and me, nor ill fuited to our power) to make a path over the abysis from hell to that new world, where Satan has now got footing; a monument of high merit to all the infernal hoft, making their paffage eafy, backward and forward from hence, or for them to quit hell once for all, which of these shall happen to be their lot: Nor can I mis the way, finding myself so strongly drawn by inflinct, and this new felt attraction.

To whom the meagre shadow, Death, soon gave answer: Go, whether sate and strong inclination lead thee on; I shall not lag behind, nor miss the way, thou being my guide: I draw such a scent of mortality, prey innumerable! and taste the savour of Death from all things that lie there: Nor shall I be wanting to the work thou art taking in hand, but give all the assistance that lies in my power. And so saying, he snuffed with great delight the smell of the mortal change upon earth: As when a slock of

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ravenous birds of prey come flying, against the day of battle, where armies lie encamped, though from the distance of many a league, drawn by the scent of living carcaffes, defigned for death the next day in bloody war; fo the grim king of terrors fouff'd and turn'd up his nostrils into the taintedair, fmelling his prey from afar. Then both he and Sin flew different ways from out the gates of hell, into the waste, wild, and confused Chaos, damp and dark; and with power (for their power was great) hovering upon the waters, drove, crowded together, (as if it were toffed up and down in a raging fea) all that they met with, folid or flimy, driving it in fhoal's on each fide, towards the mouth of hell: As when two polar winds, blowing adverse upon the Cronian (i) fea, drive together mountains of ice, that stop the imagined way beyond Petsora (k), eastward to the rich coast of Cathay (1). Death **fmote**

(i) Cronian, of Cronos or Cronus; Lat. Gr. i. e. time. A name of Saturn, the god of time and all cold things. Here, the Frozen Northern ocean, under the influence of the planet Saturn; which is a cold planet, according to the astrologers; being far from us.

(k) Petfora or Petzorka; Russ. A province in the north of Moscovy, under the Artic circle upon the Icy sea, on the west side of the river Oby; so called from the capital city, which standeth in a lake of the same name; there is a river so called, which falleth into that ocean, at the mouth of the Waygats. It borders upon Siberia. The Russians call a vast range of mountains near to it Zimno Lipias, i. e. the best or girdle of the world, which they imagine to be the extremes of it.

(1) Cathay or Catae. A province of Tartary, having the Frozen ocean on the north, and China on the fouth. It is called Cara Kitaia and Ava, by the Tartars, i. e. black China; because the inhabitants were sun-burnt; whereas those of China, at least in the northern provinces, are white. It consisted of the six northern provinces of China, so called from the ancient Cati of Tartary, who conquered China, and ostablished Cathay for the

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fmote what they had gathered together with his petrifying mace, and fixed it as firm as Delos now is fixed, which was faid once to have floated; the rest the rigour of his look bound: They fastened all with slime, broad as the gate, and deep as the bottom of hell, and built an immense and high-arched pile over the soaming deep; a bridge of prodigious length, joining to the wall of this world, now defenceless and forfeited to Death: From hence making a broad, easy, inossensive passage down to hell: So (if great things may be compared to small) Xerxes (m), to bring under subjection the liberty of Greece, come from the royal palace of Susa (n)

feat of their empire; then Pekin or Cambalu became the royal city, and the whole empire of China went under that denomination by the Tartars, who conquered it; tho' it had been the most ancient empire, and lasted the longest of any upon earth, A. D. 1278. These places and names were first made known to the Europeans from the Saracens; who began a long and bloody war with the Tartars, A. D. 1616. ended in the conquest of China and the destruction of the family of the Taimingæ, A. D. 1644. As sa-

ther Paul of Venice relates, who was in that war.

(m) Xerxes; Perf. i. e. the grand warrier. The fourth king of Persia and first of that name. He was second son of Darius, i. e. the Avenger; (Ahasuerus is his scriptural name) i. e. one that deseats the schemes of another man, and nephew of Cyrus the Great (i. e. the sun.) Xerxes reduced Egypt, and in the fifth year of his reign, set out from Susa with the most numerous and formidable army that ever the world saw before or since, to invade Greece; which amounted to sive millions of souls and above. Herodot. 1. 7. e. 187. A. M. 3470. But was shamefully deseated, and hardly escaped with his life, in a little coek-boat. A just chastisement for his insolence. He is called Ahasuerus, Esther i.

(n) Susa; Heb. i. e. a lilly: because many lillies grow thereabout. So Jericho is called the city of Palm-trees, Deut. xxxiv. 3. And Florence, in Italy, from abundance of flowers there. It is called Shushan; and there Ahasuerus held his court, Esther i. 2. And hence the whole country was called Susiana: The chief city of that province of Persia between Tygris and Persia,

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to the sea, and making a bridge over the Hellespont (0), joined Europe (p) to Asia (q); of whom it

and five days journey from the Euphrates towards the frontiers of Chaldea. It was built or repaired by Darius Hystaspis, the father of Kerkes, as Pliny reports; but Strabe ascribes it to Tython the father of Memnon, about A. M. 2750, therefore, some tall it Memnonia. It was the seat of the Persian emperors, during the summer season, for many ages. There Daniel the prophet was buried; and Josephus says that this samous palace there was fresh and beautiful in his days. Alexander the Great took it and found about seven millions in gold, and 9,000,000 pound sterling in silver, besides other immense treasures there. Now Sousser, Therenot. There Alexander the Great married Statyra, and made a feast for 9000 guests, and gave to each of them a golden cup.

(o) Hellespont; Lat. Gr. i. e. the sea of Helle, daughter of Athamas king of Thebes in Greece; which flying with her brother Phryxus, from the indignation of her mother-in-law, perished there. It is a narrow sea between the Propontis or White sea, and the head of the Archipelago, not above ten or twelve leagues in length, at the mouth it is a large league and a half broad, and at the narrowest about seven furlongs over. It is the entrance into Constantinople from the Archipelago, and divides Europe from Asia. Some call it the Streights of Gallipoli, from a city of that name upon the west-side of it; and by the Turks, the Dardanels, from Dardane, an ancient city near it, in Asia Minor. It is defended by two new caltles, which Mahomet IV. 1659. and not from the old castles of Cestos and Abydos, as some have thought. See Monf. Tournefort. Over this sea Xerxes laid a bridge between Ceffos and Abydos, by which he carried his immense army in leven days and nights, into Europe.

because the people of it are whiter and fairer, than those of Asia and Africa. One of the four grand quarters of the world; the it be least of all, yet it is most considerable now for all manner of arts, sciences, arms, laws and learning in the world, &c. It is about 3300 miles in length; and 2300 in breadth. Strabo and other geographers resemble it to the shape of a dragon; whereof the head to Spain, the neck to France, the main body to Germany. Europe contains two empires, and about thirty different ingdoms. It is parted from Africa by the Mediterranean sea on the south, and from Asia by the Archipelago, Hellespont, Proportis, the Bosphorus, Euxine sea, the Mæotis, and the great ri-

er Volga on the north-east.

(9) Afia; Phœn. i. e. the middle : because it (especially Lesser

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it was faid, that he scourged the waves, because

they broke down his bridge.

Now Death and Sin had brought the work (by wonderous art, fuperior to any we know) to the outfide of this round world; it was a ridge of pendent rock, which they had drawn over the Chaos. following the tract of Satan, to the felf-fame place where he first lighted and landed: They made all fast with pins and chains of adamant; too fast and too durable they made it! and now in little space the confines of heaven and of this world met; and on the left-hand hell interposed with a long traft beween; three feveral ways in fight led to these three places. And now they had discovered the opening that led to the earth, where Satan had entered; and tending first their way to Paradise, they beheld him in the likeness of a bright angel, between the Centaur (r) and the Scorpion, steering upwards

Asia) lies in the middle of Europe, Asia, and Africa. The third quarter of the world, larger than the other two, and very famous for being the original seat of man's creation, fall and redemption; for the first and most renowned transactions of mankind, recorded in sacred writ, and all ancient histories. It is surrounded with sea on the north, east and south, and parted from Europe, as is said above, on the west. Asia extends from the north to the south, about 4400 miles; and from east to west, 7500 miles. Anciently it was divided into the Greater and Lesser Asia; afterwards into sive large empires, viz. I. That of the Czar of Muscovy. II. Of the great Cham of Tartary. III. Of the great Mogul. IV. Of the Sophy of Persia. V. Of the Sultan of the Turks. To those may be added the empire of China, which was not known to the ancients; but as large as any of those empires.

(r) Centaur; Lat. from the Gr. i. e. pricking a bull. A fabulous monster, half man half horse. This sable rose from a people of Thessaly, who sirst broke horses to war, and riding upon horseback, drove their cattle before them. Other men seeing them at a distance, thought they were but one creature: And so the poor Americans thought of the Spaniards, when they sirst in

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upwards among innumerable constellations, and the fun rifing in Aries. He came in a disguise, but Sin and Death foon discerned their parent through it. He, after he had feduced Eve, flunk without being taken notice of into the neighbouring wood; and changing his shape, to observe the sequel, saw his deceitful act feconded by Eve, (though the knew nothing of the mischief she was about) upon her husband: He faw their shame, and that they had fought vain coverings to hide it; but when he faw the Son of God coming from heaven to judge them, terrified at that, he fled; not hoping by that means to escape, but only to shun the present punishment; fearing (knowing himself to be guilty) what God's wrath might inflict: That past, he returned by night, and liftening, where the unhappy couple fat in their fad discourse and various complaints thence gathered the knowledge of his own doom; which understanding not instantly to be inflicted, but in future time, he now returned to hell full of joy, and fraught with good tidings; and at the brink of Chaos, near the foot of this new wonderful bridge, he met, (not hoping nor expecting) his dear offspring, who were come to meet him; there was great joy at their interview, and it increafed at fight of that stupenduous passage, which they had made. He flood long in admiration, 'till Sin, his fair enchanting daughter, thus broke the filence:

O father! these are thy great deeds, these are thy trophies! which thou viewest as if they were T t

vaded them upon horses. Here, an astron. T. a southern constellation, consisting of 37 stars, which is called Sagittarius, Lat. i. e. an archer or bowman. It is so called because of its vehament cold when the rays of it cast forth the piercing winds in November.

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not thy own; thou art their author and first architect; for I no fooner divined in my heart (which by a fecret harmony still moves with thine, joined in a fweet connection) that thou hadft prospered on earth, which thy looks now also bear witness to, but strait. I felt (though the diftance of worlds was betwixt us) that I must follow thee, with this thy Son; for fate, and the necessary consequence of things, will for ever unite us three: Hell could no longer hold us, nor this obscure, unpaffable gulph detain us from following thy illustrious tract. Thou hast atchieved our liberty at last, though till now we have been confined within the gates of hell: Thou hast given us power thus far to fortify the dark abyss, and to lay over it this wonderous and portentous bridge. This world is now all thine; thy virtue has won what thy hands did not make: Thy wisdom has gained, with odds, what war had loft, and fully avenged us for the loss that we fustained in heaven: Here thou shalt reign monarch; there thou didft not: There let him ftill bear fway, the conqueror, as battle hath adjudged him; retiring from this new world, which is now alienated from him by his own fentence: And let him henceforth only divide with thee the monarchy of all things, parted by the bounds of heaven, which is his dominion, from this orbicular world, which is now thine; or let him try another battle with thee, now grown more dangerous to his throne.

To whom the prince of darkness made this glad answer: Fair daughter! and thou who art at the same time my son and grandchild! you have given high proof that ye are of the race of Satan, (for I glory in the name, which declares me the antagonist of the almighty King of heaven) and merit great praise from me, and all the infernal empire; that

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that fo near heaven have, with this glorious work and triumphal act, met me come triumphal from my glorious act, and have made this world and hell one realm, (and made it ours) one continent of eafy thoroughfare. Therefore while I with eafe descend through darkness, over the road which ye have made, to my affociate powers, to acquaint them with what hath happened, and to rejoice with them; do you two, this way, among these numerous orbs, (which are all yours) defcend right down to Paradife: Dwell there, and reign in happiness, and thence exercise dominion on the earth and in the air, but chiefly upon Man, who has been declared lord of all; make him first your slave and prisoner, and laftly kill him. I fend ye my fubfitutes, and create ye my plenipotentiaries on earth, having matchless and full power issuing from me: All my hold of this new kingdom depends entirely upon your joint strength; it lying, through my craft and management, now exposed to Death through Sin. If your united power does but prevail, the affairs of hell need fear no detriment; therefore go, and be strong in evil.

Saying this, he dismissed them, and they with speed held their course through the thickest of the constellations, every where spreading their bane: The blasted stars looked pale, and planets under evil instructed them suffered real eclipse. Satan went the other way, down the causeway to the gate of hell: On either side, Chaos (over whose realm sin and Death had built the bridge) beat with rebounding surge against its soundation, which it could not remove. Satan passed through the gate, that was wide open and unguarded, and sound the place deserted; for those who were appointed and used to sit there, had (as has been said) left their

charge, and flown to the upper world: The rest were all retired farther within, about the walls of Pandæmonium, the city and proud seat of Luciser: (Satan having been called so by allusion, being compared to that bright star) there the legions kept their watch, while the chiefs sat in council, sollicitous what accident might intercept the return of their sent emperor; for so when he departed he gave command, and they observed it: As when the Tartar retires from his soe the Russian (s) by Astracan (t), over the snowy plains; or the Sophy (u)

(s) Russian, of Russa; Heb. i. e. the head: Or from Rossian Russia, which in their tongue signifies a collected people, consisting of divers nations joined together under one head; or from Russ, the son of Japhet, the reputed sounder of the monarchy. They settled about mount Taurus, and afterwards in the north parts of Asia and Europe; where they erected 12 different dukedoms, which at last submitted to one supreme, called Tzar, or Czar, Sclav. i. e. a prince or sovereign: And Mascovites, since the Tzars established their residence at Moscow, A. D. 1300. Muscovy is 4 times as large as all Germany, but not half so populous; because of the vast woods, desarts and uninhabitable parts of it.

(t) Aftracan; Rus. from the Pers. Haistberk houn, i. e. eight pillars; being so sounded at first. A large and wealthy city in one of the islands of the river Volga, at 13 leagues from the mouth of it. The Rushans call that island Dolgi Ostrof, i. e. the Long-isle: because it is very long. John Bazilovitz, (Rus. from the Gr. i. e. the king, and wits, i. e. illustrious) took it from the Tartars, A. D. 1554. It stands on a rising ground, 47 degrees northern latitude, encompassed with a double wall, is well fortified. It gives name to a large kingdom of Tartary, upon the Caspian sea; is one of the best cities belonging to Rusha, and grows more considerable, by the great trade with the Persians, Tartars, Collmaks, Georgians and Rushans.

(u) Sophi, or Sophy; Perf. from the Arab. Toph, i. e. wool: Because a king of Pesia took that name, from a woollen turban, or vest which he wore. Pure and sincere: Because he professed to be of the race of Haly. This is a title of the emperors of Persa from Ishmael Sophi the son of Guine Sophi, chief of the 7th race of their kings, who from a shepherd (by his courage and good sore

tune) was raised to that throne, about A. D. 1370.

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of Persia, retiring from the Turks, leaves all waste beyond the realm Aladule (x), in his retreat to Tauris (y) or Casbin (z): So these, the host lately banished from heaven, left the outermost parts of hell deserted many a dark league, being reduced in careful watch round their metropolis, and now in hourly expectation of their great adventurer, from the search of foreign worlds. He passed through the midst of them unmarked, appearing only as an inferior angel of war of the lowest order; and from the door of the Pandæmonium invisibly ascended his high throne, which was placed in regal lustre at the upper end, under a canopy of state most richly woven. He sat down a-while, and looked round about him, he himself keeping unseen: At last.

(x) Aladule: Perf. is the Greater Armenia with a part of Cappadocia; and is so called by the Turks from Aladules, the last king of it, whom Selymus I. slew, A. D. 1516. and subjected it to their empire ever since. It was called Turcomania, in the year 844. When a great flood of bloody Tartars or Turks passed over the Caspian mountains and settled there.

(y) Tauris, and Tebris; Pers. Some call it Ecbatana: because it was founded out of the ruins of that ancient city (as old as Babylon, and called Alhmetha, Esd. vi. 2. founded by Arphaxad, A. D. 786) Tebris belonged to the Turks till Shah Abas king of Persia retook it, A. D. 1603. It is one of the richest cities of Persia, and of the greatest trade in Asia. There is a Medresha or academy in it; a vast number of Armenian Christians, and

their patriarch's feat.

Chap. II.

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(z) Cashin, Caswin, or Karwin: A large and beautiful city of Persia, and formerly of Parthia; and situate in a delightful plain, 6 miles in circumference; in the province of Ayrach, between the Caspian sea and Ispahan. Some take Cashin for Tauris the Echatana of Media, but it is 65 German miles from Tauris. Here the Persian monarchs resided after the loss of Tauris, till Shah Abbas removed to Ispahan; since then it has declined, but there they are all inaugurated still. The inhabitants are Muhammedans, except some Christians and Jews, that are considerable merchants. There is also a Madresha or academy for Persian learning.

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last, as from a cloud appeared his shining head and shape, bright like a star: (or brighter; being clad with that permissive glory or false glitter, that was lest him since his fall). The throng of infernal spirits, all amazed at such a sudden blaze, turned their eyes that way, beholding him they were wishing to see; and their acclamations were loud and many. The great peers that were sitting in council, rushed out from their dark divan (a) and with like congratulating joy approached him; who, making a motion with his hand, made silence, and with

these words gained attention:

Thrones, Dominations, Princedoms, Virtues, Powers! for fuch I declare ye now and call ye, not only in right, but in actual possession; seeing! am returned fuccessful beyond hope, to lead ye forth out of this infernal, abominable pit, accurfed place, the house of woe, the dungeon of our great tyrant! Now ye shall possess as lords a spacious world, little inferior to our native heaven, atchieved by me with hardship and great peril. It would be long to tell what I have done; what I have fuffered; with what pain I made my voyage through the vaft, unbounded, and deep abyfs of horrible confufion; over which, now, a broad way is paved by Sin and Death, to facilitate your glorious march: But I laboured through my untrodden path, plunged in the midst of darkness and wild Chaos, who fiercely opposed my strange journey with clamorous uproar, declaring that fate was against me: Afterwards how I found the new created world, which fame in heaven had long foretold; a wonderful fabrick! of absolute perfection! and therein found Man,

⁽a) Divan: The most solemn council among the Turks is called so.

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Man, placed in a Paradife, made happy by our banishment. Him I have seduced by fraud to difobey his Creator; and (what may increase your wonder the more) only with an apple. He, at that offended, ('tis a subject well worth laughing at) hath given up both his beloved Man, and all his world, a prey to Sin and Death, and confequently to us, without our hazard, labour, or contention; to range in, and to dwell in, and to rule over Man, just as he should have reigned over all other things. 'Tis true, he has judged me too, or rather not me, but the brute ferpent, in whose shape I deceived Man; that part that belongs to me is enmity, which he fays he'll put between me and Mankind; I am to bruife his heel, and his feed (but he does not fay when) fhall bruife my head. Who would not purchase a whole world with a bruise or pain much more grievous? And now you have heard the account of my performance; what remains fpeak ye, who are all gods, but that we mount up, and inftantly enter into full blifs?

Having faid this, he stood a-while, expecting that high applause and an universal shout would fill his ear; when on the contrary, he hears on all sides, from tongues without number, a dismal and universal his, the sound of public contempt! He wondered at it, but he had not leisure to do so long, now wondering much more at himself: He felt his visage drawn sharp; his arms clung to his ribs; his legs twining round each other, 'till no longer supported by them, he fell down with reluctance, a monstrous serpent prone upon his belly; his reluctance was vain, for now a greater power ruled him, and punished him in the shape he sinned, according to the sentence that was past on him. He would have poke, but instead of that returned his for his,

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with forked tongue to forked tongue; for now they were all alike transformed to ferpents, as having been all necessary to the bold evil which he had committed: The din of hissing was very dreadful all thro' the hall, that was now swarming thick with complete monsters, head and tail; scorpion, and asp, (b) Cerastes (c) the horned serpent, dumb Ellops, (d) and dreadful Dipsas, (e) and all kinds of serpents: Such prodigious numbers as never were seen in Ophiusa, (f) or other place more infested with them: But still Satan amidst them was the largest of all, being now grown a dragon, larger than that the sun was seigned to have engendered in the Pythian vale

(b) Asp; Lat. from the Gr. poison; or not extending; because they lay round commonly. A very venomous serpent, whose poison kills speedily. It is small like a land-snake, but of a broader back, having red and instance eyes, hard and dry scales. Some are above a foot and half long; others three, four and six foot. The shortest kill soonest. They abound in Africa, kill instantly and without any remedy. See Asts xxviii. 6. And even in Britain their bite is mortal, but not so speedy; but in Egypt they are tame and abide in the houses.

(c) Cerastes; Gr. i. e. horned. q. the horned serpent: For it

hath four pair of horns, others fay only two.

(d) Ellops; Gr. i. e. without a voice. A dumb and filent ferpent, that gives no notice of his approach, as others do by histing,

rattles, &c. So no creature can avoid it.

(e) Dipfas; Lat. Gr. i. e. thirst. And also Causan; Gr. i. e. burning. A serpent with a great neck and black back, less than a viper, but more venomous and quicker in killing: It is in Lybia, Syria, and other hot regions. The poison of it is vastly hot, dries up the blood, and infects every creature which it stings, with a most vehement heat and thirst, unquenchable and incurable, whereof they die quickly.

(f) Ophiusa; Gr. and Colubraria, Lat. i. e. the serpentine island; because it is much insested with serpents, of which there are three most remarkable, viz. two in the Mediterranean sea, and one in the Propontis, near Constantinople, which the inhabitants quitted for sear of these vermin. Some say Cyprus was one

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vale on flime, and was called huge Python; and he feemed still to retain his power above the rest. They all followed him rushing forth to the open field, where the rest of that revolted rout that were fallen from heaven stood in their station, drawn up in array, exalted in their expectation, when they should see their glorious chief come forth in triumph. They faw (but 'twas a fight quite different) a croud of ugly ferpents: Horror at once fell on them, and horrid fympathy; for what they faw they felt themselves now changing; down fell their arms, spear and shield, and they as fast; and renew'd the dire hifs, and catch'd the dire form by contagion; alike in punishment, as in their crime. Thus the applause they meant was turn'd to an exploding hifs, and their defigned triumph to fhame, cast upon themselves from their own mouths.

Hard by their flood a grove, which fprung up at the time of their transformation, (fuch was the will of him who reigns in heaven!) to aggravate their patience, which was laden with fruit like that which grew in Paradife, and was the bait the tempter had used to catch Eve: On that strange prospect they earnestly fixed their eyes, imagining, that for one forbidden tree there was now fuch a multitude, to work them further misery or shame: Yet, parched with burning thirst and sierce hunger, could not abstain, though they were fent only to delude them; but on they rowled in heaps, and climbing up the trees, fat thicker than those, which are feigned to dress the heads of the Furies: They greedily plucked the fruit, fair to the fight, like that which grew near the fea of Sodom; (g) though this more delufive.

⁽g) The fea of Sodom. Josephus says, the apples of Sodom were very fair and pleasant to the fight; but when touched they flew into smoak and ashes.

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delusive, did not deceive the touch but the tafte: They fondly thinking to allay their appetite with a good guft, instead of fruit chew'd only bitter ashes, which the offended taste rejected with dislike; often they tried, hunger and thirst constraining them, and were as often tormented with the hateful difrelish, writhing their jaws about that were filled with foot and cinders. Thus they often fell into the same illusion; not as Man, whom they triumphed over, who fell but once; thus were they plagued and worn with famine, and with long and continual hiffing, 'till by permission they resumed their lost shape: Yet fome fay that every year for a certain number of days, they are enjoined to undergo this humbling, to dash their pride and joy for seducing Man. However, they dispersed some tradition among the heathen, of the purchase they had got; and fabled how the ferpent, whom they called Ophion (b), with Eurynome (i), (who encroached on her hufband, and ruined his posterity) had first the rule of high Olympus; that they were driven thence by Saturn and Ops (k), before the Dictean (1) Jove was yet born.

CHAP.

⁽b) Ophion; Lat. from the Gr. i. e. a ferpent. One of the companions of Cadmus, who fprung out of the teeth of that ferpent, which Cadmus flew. Others make him to have been one of the Titanes, the husband of Eurynome, possessed of the government of all things; the ancientest of all the gods who reigned on Olympus, long before Saturn and Jupiter dethroned him and his wife.

⁽i) Eurynome; Lat. from the Gr. i. e. ruling wide, encroaching. The daughter of Oceanus, and wife of Ophion, which encroached on her husband, and ruined her posterity. Under this fable the heathens couched Adam and Eve, and their expulsion out of Paradife.

⁽k) Ops; Lat. from the Gr. i. e. riches. The daughter of heaven and earth, the fifter and wife of Saturn. The Greeks called

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C H A P. III.

The proceedings of Sin and Death; God foretells the final victory over them, and the renewing of all things; but for the present commands several alterations to be made in the elements.

MEAN while the hellish offspring of Satan arrived too soon in Paradise; Sin, who was there potentially before the fall, (there being a possibility of it, and actually when the transgression was) but now appears in person to dwell and take possession: Behind her came Death (m), following close, step for step, not yet mounted on his pale horse: To whom Sin began to speak thus:

All-conquering Death! and the fecond that fprung from Satan! what dost thou now think of our empire? though obtained with difficulty, is not it far better than still to have fat watching at hell's dark threshold? To be neither named nor feared, and thou

to remain half-starved?

To whom the monster, that Sin brought into the world, soon answered: Alike to me, who pine with eternal

called her also Rhea, i. e. slowing with wealth. Ops is the earth, out of which all riches are produced. Or Eve, the sister and wife of Adam, the Saturn of the heathens; for she came out of the same womb, i. e. the earth, and was expelled Paradise.

(1) Distean, of Distea, Lat. Gr. i. e. a place of nets and shermen. A city and mountain in Crete, between Gnossus and Samois, now called Cassiti; where Jupiter was nursed. It was so talled from Distymna, one of Diana's companions in hunting, which first found out fishing nets, and was worshipped there; and from the fishermen who lived there.

(m) Death is so described Rev. vi. 8. And I looked, and behold a pale horse; and his name that sat on him was Death; and Hell followed with him; And power was given unto them over the sourch part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth,

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eternal hunger, is hell, or Paradife, or heaven; that place is best for me, where I may meet with most prey; which here, though plentiful, seems all too little to stuff this maw, this vast corps, which has been so long kept hungry, and has room for all.

To whom Sin, his inceftuous mother, thus replyed: Do thou therefore feed first upon these herbs, and fruits, and flowers; next upon every beast, and sish, and fowl; (and sure these are no coarse morfels!) and then devour unspared whatever the scythe of Time mows down; 'till I, residing in Man, quite through the race, infect all his thoughts, looks, words, and actions, and season him for thy last and sweetest prey.

Having faid this, they each betook them their feveral way, both bent to destroy, or render things of all kinds perishable or liable to mortality; and sooner or later ripen them for destruction; which the Almighty seeing from his bright throne among the saints, thus to those bright orders uttered his

voice:

See! with what fury these dogs of hell advance, to destroy and ruin yonder world; which I created so fair and good, and had still kept in that state, had not Man's folly let in these wasteful suries, who impute folly to me: So does Satan, the prince of hell, and his adherents, that I suffer them to enter with so much ease, and possess so heavenly a place; and conniving, seem to gratify my scornful enemies, that laugh as if I (transported with some sit of passion) had quitted at random, and yielded up all to their mismangement; and don't know that I call'd and drew them thither, only as my hell hounds, to lick up the dregs and silth, which the pollution of Man's sin had shed with a taint upon what was pure; 'till cramm'd and gorged, and ready to burst.

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at one stroke of thy victorious arm, O my Son, in whom I am well pleas'd! Sin and Death at last being flung to the mouth of hell, shall stop its mouth for ever and ever, and seal up its ravenous jaws. Then heaven and earth being renew'd, shall be purifyed to such a degree of fanctity, as shall be incapable of impurity; 'till then the curse pronounced on Sin and Death shall lead them on.

He ended, and the heavenly audience fung aloud Hallelujah, loud as the found of feas, by reason of the multitude that fung. " Just are thy ways, and "thy decrees are righteous on all thy works; who " can diminish thee? Next to the Son, the destin-"ed restorer of Mankind, be glory; by whom " the new heaven and earth shall be renewed out of "the old, or else descend down from heaven." Such was their fong, while he, the great Creator, calling forth his mighty angels by name, gave them their feveral charges, as fuited best with the present state of things. The fun had first his command to move fo, and fo to shine, as might affect the earth with heat and cold fcarcely tolerable, to call decripit winter from the north, and from the fouth to bring folfitial (n) fummer's heat. To the pale moon they prescribed her office: to the other five planets (0), their motions in their feveral orbs and afpects.

⁽n) Solfitial, of the Solftice; Lat. i. e. the standing of the fun. An astron. term. The summer solftice falls on the 11th of June, and the winter on the 11th of December; to which two points of the tropics when the sun comes, there is no sensible increase or decrease of the day and night for a little time; it seems to be at a stand. Here the first is meant.

⁽o) Planets; Gr. i. e. wandering. Here, moving in their feveral orbs. Here feveral terms of astrology and astronomy occur, in a continued digression; according to astrologers, the planets make several angles or aspects, in their motions through the 12 signs.

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Book X.

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aspects, in Sextile, (p) Square, (q) and Trine, (r) and opposite, (s) of hurtful and unbenign influence; and the angels likewise by God's command, taught the fixed flars when to shower their malignancy; which of them falling or rifing with the fun should prove tempestuous. They fet the corners to the winds, and taught them when with bluftering to confound the fea, land, and air; and the thunder where to rowl with terror through the dark clouds. Some fay God bid his angels turn the poles of the earth more than twenty degrees from the fun's road; and that they with labour pushed the earth, fixed on her centre, out of her first place. Some fay, the fun was bid to turn from the equinoctial road, a like distant breadth to Taurus, with the feven stars that are called fifters, (which are the Pleiades) and Gemini (t), up to the tropick of Cancer

(p) Sextile; Lat. an astron. term, i. e. of the fixth. An aspect, when two planets are distant 60 degrees, or one fixth part of the Zodiac.

(q) Square; Lat. an aftrol. term, i. e. four-cornered. An afpect between two planets, which are diffant 90 degrees from one another, i. e. one fourth part of the Zodiac. It is counted an unfortunate conjunction by the aftrologers.

(r) Trine; Lat. an astrol. term, i. e. a third. An aspect, when two planets are distant from one another, 120 degrees, which is a third part of the Zodiac.

(s) Opposite; Lat. an astrol: term, i. e. over-against, facing. An aspect, when two planets are distant 180 degrees, diametrically opposite, or directly facing one another, which is one half part of the Zodiac. This astrologers call a bad aspect; which forebods evil to those that are born under it. Two heavenly bodies are said to be in conjunction with one another, when they are in the same semi-circle of latitude, and to be in opposition, as they are in opposite semi-circles of latitude; the circles being divided into semi-circles of latitude, by the axis of the great Ecliptick.

(1) Gemini, twins; Sax. two children born at one birth. Here, Castor and Pollux, sons of Tindaurus and Leda, king of Sparta; Cancer (u); thence down amain by Leo (x), Virgo (y), and Libra (z), as low as Capricorn (a), to bring in change of feafons to each climate; else the spring had smiled perpetually upon the earth, with continual blooming flowers, equal in days and nights, except to those beyond the polar circles; to them day had shone without night, while the low sun, to make amends for his being at so great a distance, had always gone round the horizon in their sight, and

Sparta; born there, and at the same time. Castor and Pollux, i. e. adorned and shining, were the 11th king of it after their father, and reigned cotemporary. They are seigned to be the sign Gemini, by sabulous antiquity, and were much in veneration among the heathens, See Acts xxviii. 11. They are stars of the second magnitude, which form the two heads of Gemini, the third of the twelve signs of the Zodiac.

(*) Cancer; because the sun moves back the same way as the crab doth; or because it consists of nine stars in the shape of a crab; the sourth of the twelve signs; the sun enters into this sign on the 10th of June. Here, the tropic of Cancer, or the northern

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(x) Leo; Lat. from the Gr. the lion. Here, an astron. term. The 5th of the 12 signs, into which the sun enters in the 21st of

July. This constellation hath 27 stars about it.

(y) Virgo, Virgin; Lat. i. e. strong; a chaste maid, a maiden in her bloom and strength. Here an astron. term. The 6th of the twelve signs. It consists of 26 stars; the sun enters into it in the 23d of August yearly. This is Astræa the goddess of justice, who left the earth because of the wickedness of men after the fall, and slew up to heaven; where she weighs, considers, and examines all actions of men and things, as the poets seigned.

term. The 7th of the 12 figns, into which the fun enters in the 13th of September. It is the first of the six southern signs of the

Zodiac.

(a) Capricorn; Lat. i. e, an horned goat; because then the sun at this point climbs upward again in its annual course, like that climbing creature the goat. An astron. term. The 10th of the 12 signs. It consists of 21 stars; the sun enters into it in the 11th of December, and makes the winter solstice. It is the southern tropic.

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and not known east or west; which had forbid the snow from cold Estotiland (b), and south as far be-

neath Magellan (c).

At the taste of the forbidden fruit, (as it is said he did from the bloody banquet of Thyestes) (d) the sun changed his first course; else how had the world, that would have been inhabited all over as well as Eden, (though they had been without Sin) have more than now avoided pinching cold and scorching

(b) Estotiland; Swed. i. e. another land. It was called so by fome fishermen of Friezland, who first discovered it, long before Columbus. It was afterwards discovered by Nicholas and Andrew Zeni, Venetians; by the Portuguese, and called Terra de Labrador, i. e. the land of the labourer; because it required much pains to cultivate it; by the Spaniards, Terra de Cortereal; because Gaspar Cortereal discovered it; and now New Britain by the French and Britains. This is the most northern country of America, extending towards the east and Hudson's Bay; extremely cold, mountainous, over-run with forests and wild beasts. The inhabitants go naked, notwithstanding the extreme cold, and are idolaters for the most part. Sebastian Cabot, a Venetian, A. D. 1479, by commission from Hen. VII. of England, furnished two ships with 300 men in England, at his own expence; and discovered all the north coast, from 28 to 56 degrees of northern latitude, 20 years before any other Europeans.

(c) Magellan; Portug. A vast country in South America, extending towards the south pole, not yet well discovered nor inhabited by the Europeans. This, with the Streights, which part it from the continent of South America, took their names from Ferdinand Magellan or Maglianes, a Portuguese, who discovered them A. D. 1519 and 1520, by the order and assistance of the emperor Charles V. But he was poisoned in the island de los Ladrones, i. e. the island of robbers; or died in the island of

Maran, A. D. 1520.

(d) Thyestes; Gr. i. e. a murderer. The son of Pelops, and brother of Atreus. Thyestes committed adultery with his brother's wife; to revenge it Atreus slew the son that was born of her, and served him up to his own brother at a feast. At this horrid wickedness, it is said, the sun turned back his course for a time, lest he should be polluted. Such an abhorrence the blind heathens had of those heinous crimes.

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fcorching heat? These changes in heaven produced, (though slowly) like change upon sea and land, star-blast, vapour, mist, and hot corrupt and pestilent exhalation! Now the winds from the north Boreas (e), Cæcias (f), Argestes (g), and Thrascias (h), bursting their brazen dungeon from Norumbeque (i), and the shore of Samoed (k), armed with ice, snow, hail, and storms, rend up the woods, and turn up the seas: Notus (l), and Afer (m), black with thunder-clouds from Serraliona (n), turn them up with adverse blast Xx

(e) Boreas; Lat. from the Gr. i. e. a roaring violent found. The north wind so called from the sound and sorce of it.

(f) Cacias; Lat. Gr. from Cayous, i. e. drawing evil. It is a river of Mysia in Lesser Asa near the Hellespont, from which this wind blows upon Greece; and gathers clouds together by a a strong attractive power. The north-west wind.

(g) Argestes; i. e. white as silver; because it clears the sky,

making it clear as filver. The north-east wind.

(b) Thrascias; Lat. Gr. i. e. blowing from Thrace, now Romania in Europe, upon Greece, from the north. The north wind.

(i) Norumbeque; from the French, Americ. A large country of North America, having Nova Scotia on the fouth-west, New-England on the north-west, and the ocean on the south; from the

capital city of the same name.

(k) Samoed, or Samoiede; Russ. i. e. Cannibals or Men-eaters. A province in the north east of Moscovy, upon the Icy Sea, on both sides of the river Ob; and joining to Siberia. The people are very rude and savage, idolaters to this day. Stephen Burroughs, an Englishman, first discovered this country, A. D. 1556.

(1) Notus; Lat. from the Gr. i. e. moist and wet. Hence

Ovid calls it watery. The fouth wind.

(m) Afer; Gr. i. e. blowing from Africa. The fouth-welt

wind, which lies fouth from Greece.

(n) Serraliona, in the edit. Sirra Liona, Span. i. e. the lion mountains; vulgo Cap' di Sierra Liona; so called from a chain of mountains, that reach to the Atlantic ocean, which beats upon hese rocks, and makes a noise like the roaring of a lion. Ancient

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from the fouth: Across these forth rush with equal herceness, the Levant (0) and Ponent (p) winds. Eurus (9), and Zephyr; with their side-winds Sirocco (r), and Libecchio (s). Thus outrage began from things without life: But Discord (the daughter of Sin) first introduced Death among the irrational creatures, through fierce antipathy: Beaft now began to fight with beaft, fowl with fowl, and fifth with fifth, all leaving to graze upon the grass devoured one another; nor did they fland much in awe of Man, but fled from him, or paffing by him, glared on him with a grim countenance.

CHA P. IV.

Adam bewails his fallen condition; Eve endeavours to appeale him, but does not succeed. He exhorts her to seek peace by repentance.

Hefe were the growing miferies from without, which Adam in part already faw, though hid in the gloomiest shade, and abandoned to forrow: But

ently Teoon Ochema, Gr. i. e. the chariots of the gods. It is the most western point of Africa, on the frontiers of Nigritia and Guinea, and within a few leagues of Cape Verd.

(o) Levant; Fr. from the Lat. i. e. rising. The east, or eaftern countries, especially those on the Mediterranean lea,

where the fun rifeth. The east wind.

(p) Ponent; Lat. Fr. milt. i. e. laying down; because there the fun fets down to our appearance. Fr. Vent du Ponant, i. c. the west wind, i. e. the winds rising and setting; the east and west winds.

(9) Eurus; Lat. Gr. i. e. belonging to the east. The east

wind.

(r) Sirocco; Ital. Span. Lat. Japyx, i. e. blowing from Syria The fouth-east wind; because Syria lies fouth-east from Italy and Spain.

(s) Libecchio; Span. Ital. i. e. blowing from Lybia.

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But within himfelf he felt worse misery, and his mind was tossed and thrown up and down in a troubled sea of disordered passions; which he endeavoured thus to disburthen with sad complaint:

How miserable am I become, who was once so happy! Is this the end of this new glorious world, and of me, fo lately the glory of that glory, who from being bleffed am now become accurfed? Hide me from the face of God, whom to behold was once the height of my happiness!----Yet if the misery would end here, it were well; I deferved it, and would bear my own defervings: But this will not ferve! all that I eat or drink, or shall beget, is propagating and prolonging the curfe. O voice heard once with fo much delight, 'Increase and multiply;' now it is Death to hear it! for what can I increase and multiply, except it be curses on my own head? Who will there be of all fucceeding ages, but feeling the evil brought upon him by me, will curfe my head? He will cry, may our impure ancestor fare ill! for this we may thank Adam! but thefe his thanks shall be the execration! So, besides my own curse that abides upon me, all from me shall rebound fiercely back on me, and tend to me as their natural center; there being light, as having reached that center, and loft their gravity, which in other places they had! O fleeting joys of Paradife, dearly bought with lafting mifery! Did I request thee, O thou who madest me, to make me a Man, when I was nothing but clay? Did I folicit thee to take me forth out of darkness? Or to place me here in this delicious garden? As my will did not concur to my being, it were but right and just to reduce me

fouth-west wind; because Lybia lies south-west from Italy and Spain.

to what I was before, that is to dust; being defirous to refign, and give back again all I have received; feeing I have been unable to perform thy too hard terms, by which I was to hold the good that I had not fought. To the loss of that good, (which is fufficient penalty!) why haft thou added the fense of endless woes? In this thy justice does not seem to appear .--- Yet, to fay the truth, I contest thus when it is too late; these terms, whatever they might be, should then have been refus'd, when they were propos'd. I may be answer'd thus; thou didst accept them, wilt thou enjoy the good, and then cavil at the conditions? And though God did make thee without thy leave, what if thy fon prove disobedient, and being reprov'd, should answer and object to thee, wherefore didft thou beget me? I fought it not, nor defir'd it of thee! would'ft thou admit of that proud excuse of his contempt of thee? And yet it was not thy election, but natural necesfity that begot him. God made thee of choice, his own, and of his own to ferve him; thy reward was of his grace; then thy punishment, for certain, is justly at his will. Then be it so! for I submit; his doom is righteous, that I am dust and to dust I shall return again. O welcome hour, come whenever it will! why does his hand delay to execute, what his decree fix'd upon this day? Why do I live over it? Why am I mock'd with Death, and yet preferv'd and prolong'd to deathless pain? How gladly would I meet the mortality that I was fentenced to, and become infensible earth! How gladly would I lay me down, as in my mother's lap! There! should rest, there I should sleep securely: His dread ful voice would no more thunder in my ears: should not be tormented with fears of worse to me and my offspring, which now torment me with cruel expectation !---Yet there is one doubt pursues Cha

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is a f I we none me still, lest I cannot wholly die; lest that pure breath of life, the spirit of Man, which God breathed into him, cannot perish together with this corporal clay: Then who knows but in the grave, or fome other difmal place, I shall die a living death? O horrid thought, if it be true! Yet why fhould it be fo? It was but breath of life that finn'd; and what dies but what had life and fin? The body, properly fpeaking, hath neither. Then all of me shall die: Let this quiet the doubt, fince human understanding knows no further. For though the Lord of all be indeed infinite, is his wrath fo too? Suppose it! Man is not so, but declared and doomed mortal. Then how can he exercise wrath without end upon Man, whom death must end? Can he make deathless Death? That were to make a firange contradiction, which is held impossible to God himfelf; as it would be an argument of weakness, not of power. Will he, for anger's fake, draw out finite to infinite in punished Man, to fatisfy his anger, which never will be fatisfyed? That were to extend his fentence beyond duft, and the law of nature; by which all causes else act, according to the matter they have to work upon, and not to the extent of their own power. But fay that Death be not as I supposed, one stroke, bereaving the fenses, but endless misery from this day forward; which I feel begun within me and without me, and so it is to last perpetually .-- Ah me! that fear comes thundering back dreadfully on my defenceless head: Death as well as I, is found eternal, and both incorporated. Nor I fingle on my part; in me all posterity stands cursed! Ah my sons! this is a fair patrimony that I must leave you! O! that I were able to waste it all myself, and leave you none! Being so disinherited, how would you then bless

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bless me, who am now your curse! Ah! why should all Mankind be thus, without guilt, condemned for one Man's fault? Mankind! and guiltless, can that be? For what can proceed from me but what is all corrupt, deprayed both mind and will; not to do only, but to will the fame as me? How then can they stand acquitted in the fight of God? After all disputes, I am forced to absolve him: All my vain reasonings and evasions, tho' through many mazes, lead still but to my own conviction: First and last all the blame justly lights on me, and me only, as the fource and fpring of all corruption; All the blame! so might the wrath fall on me! Fond wish! Could'st thou support that burthen, heavier to bear than the earth; much heavier than all the world, though divided with that bad Woman? Thus what thou defireft and what thou feareft, equally destroys all hope of refuge, and concludes thee miserable, beyond all past and future example; and like to nothing but Satan, both in crime and doom. O Conscience! into what an abysis of fears and horrors hast thou driven me? Out of which I can find no way, but go plunging deeper and deeper!

Thus Adam made loud lamentation in the stillness of the night; which was not wholesome, cool,
and mild, as it was before Man fell; but accompanied with black air, with dreadful gloom and
dampness; which represented every thing to his
evil conscience with double terror. He lay outstretched upon the cold ground; and often cursed
his creation: Death he accused as often, tardy of exccution, since it was threatened to be on the day that
he offended. Why (said he) does not Death come,
with one thrice-welcomed stroke to end me? Shall
truth fail to keep her word? Why does not divine

justice

justice hasten to be just? But Death does not come at all, divine justice not the quicker for prayers or cries! O woods! Q fountains, hills, valleys, and bowers! lately I taught your shades to answer with ecchoes not like these, and to resound a song far different!—When sad Eve, desolate where she sat, beheld Adam thus afflicted; approaching near, she tried with soft words to allay the sierceness of his passion: But Adam, with an angry look, thus

checked and repelled her :

Get out of my fight, thou ferpent !--- That name is fittest for thee, who are leagued with him; thyfelf as falfe as he, and as hateful! there's nothing wanting, but that thy fhape and ferpentine colour, like his may show thy inward fraud; to warn all treatures henceforth to avoid thee, left that too heavenly form, held to fight to hide hellish falsehood, enfnare them !- Had it not been for thee, I had perfifted happy; had not thy pride and wandering vanity, when it was least fafe, rejected my forewarning, and disdained to be thought not fit to be trufted alone; longing to be feen, though it were by the devil himself; vainly thinking to over-reach him: But meeting with the serpent, art fooled and beguiled; thou by him, and I by thee, to truft thee from my fide; imagining thee to be wife, conflant, considerate, and proof against all affanles; and did not understand that all was but a show, rather than folid virtue; all nothing but a rib, crooked by nature, best thrown out, as found supernumerary to my just number !--- O why did God, the wife Creator! that peopled the highest heaven with masculine spirits, at last create this novelty upon earth, this fair defect of nature? And not fill the world at once with Men, as heaven with angels, without any female? Or find out fome other

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other way to generate Mankind? Then this mifchief had not happened, and more that shall hap. pen; numberless disturbances upon earth, through the fnares of Women, and a strait conjunction with this fex! for either a Man shall never find out a fit mate, but fuch as some mistake or misfortune brings him; or her, he wishes for most, and loves best, through her perverseness shall feldom gain, but shall see her gained by a far worse than himself; or if she love him, with-held by parents; or shall meet her, who would be his happiest choice, already bound in wedlock to another, perhaps his enemy, one that is his hate or shame; which shall cause infinite calamities to human life, and confound domeflick peace!

He faid no more, and turned from her.—But Eve, not repulfed so, with tears that flowed continually, and dishevelled hair, fell humbly at his feet; and embracing them, entreated him to be at peace, and proceeded thus in her complaint:

Adam! do not abandon me thus; witness heaven, what fincere love and reverence in my heart I bear thee, and have offended not knowingly; but being unhappily deceived! with humblest supplication I beg to be forgiven, and clasp thy knees.--Do not bereave me of that, on which I live, thy gentle looks, thy kind affiftance and counfel in this uttermost distress, my only strength and support! Forfaken of thee, Whither shall I betake me?-Where shall I subsist? While we yet live (which perhaps may be scarce one short hour) let there be peace between his two! both joining in one enmity (as joined in injuries) against a foe, expresly assigned us by fate, that cruel ferpent! -- Do not exercise thy hatred on me for this misery which is befallen us; upon me, who am already loft! me, more

more miserable than thyself! We both have sinned! but thou only against God; I, both against God and thee; and will return to the place of judgment; there to importune heaven with my cries, that all the fentence removed from thy head may light upon me, who am the fole cause of all this woe to thee: Yes! it is I alone, that am the just object of his wrath!

She ended weeping, and kept immoveable in her humble posture; 'till having obtained peace for her fault acknowledged, and repented, the wrought commiferation in Adam: His heart foon relented towards her, to fee her, who fo lately was his own delight, and dear to him as life, now in fuch diffress; submissive at his feet! to see so fair a creature seeking his reconcilement whom she had displeased, and fuing for his counsel and affistance! Disarmed at once, he loft all his anger, and thus with peaceful words he foon raifed her up from the ground:

Unwary Eve! and too defirous (now as thou wert before) of that thou knowest not, who desirest, that the punishment of both our crimes may all light upon thyfelf! Alas! bear thy own part first; thou art ill able to fuftain his full wrath, of which as yet thou feelest but the least part, and feest how ill thou can'ft bear even my displeasure. If prayers could alter the decrees of heaven, I would speed to the place of judgment before thee; and be heard louder requesting that upon my head all might be visited, and thy frailty and infirmer sex be forgiven; which was committed to my care, and through my permission exposed to hazard. But rise!--Let us contend no more, nor blame each other; we are blamed enough elsewhere! but let us strive in offices of love, how we may make each others burthen lighter in our flare of mifery; fince Death threatened

threatened us this day, (if I judge right) will prove a flow-paced and not a fudden evil; a long day's dying, in augmentation of our pain; and be entailed (Oh misery to think on!) upon our po-

sterity.

To whom Eve, taking fresh courage, replied thus: Adam! I know by fad experiment, how little weight my words ought to have with thee, having been found fo erroneous; thence (as is the just event of error) found so unfortunate: Nevertheless, being reflored by thee to a place of new acceptance, (vile as I am!) I am hopeful yet to regain thy love, which is the only contentment of my heart, either living or dying; fo that I will not hide from thee what thoughts are risen in my unquiet breast, tending either to end our extreme forrow, or give some relief to it; which means, though sharp and fad, yet are better to be chose, and more tolerable than our prefent evils. If the care of those who are to descend from us, be what perplexes us most, as they must be born to certain mifery, and be at last devoured by Death, (and it is a miserable thing, to be the cause of mifery to others, and those our own begotten; out of our own loins, to bring into this curfed world a miserable race, that, after bearing wretched life, must be at last food for so foul a monster!) It lies yet in thy power, before conception, to prevent the unblest race, to prevent being what is yet unbegot. Thou art yet childless, childless remain still: So Death shall be deceived of his glut, and be forced to fatisfy his ravenous maw with us two only. But if thou judge it difficult and too hard, conversing together, looking upon and loving one another, to abstain from sweet nuptial embraces, the rites due to love; and without hope to languish with desire, beforethe object that languishes with like defire; (which or we for his

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would be a mifery and torment as great as any that we dread) then, to free both ourselves and seed at once from what we fear for both, let us make short work,—let us feek death;—or if he is not to be found, let us ourselves with our own hands supply his office. Why do we stand any longer shivering under fears, that show no end but Death; and yet have the power of many ways to die? Why not chusing the shortest prevent the destruction of our posterity, by destroying ourselves?

She ended here; or else vehement despair broke off the rest she had to say: Her thoughts had entertained so much of Death, as made her cheek quite pale: But Adam, nothing swayed by such counsel, had raised his labouring and more attentive mind to

better hopes; and thus he replyed to Eve:

Eve! thy contempt of life and pleafure, feems to argue fomething in thee more fublime and excellent, than that which thy mind contemns. But, therefore feeking felf-destruction refutes that excellence, thought to be in thee; and implies not thy contempt of life, but anguish and regret for the loss of it, and pleasure over-loved. Or if thou covetest Death, as the utmost end of all misery, so thinking to evade the penalty pronounced; doubt not but God hath more wifely armed his vengeance, than to be fore-stalled and disappointed so: I am much more afraid, left Death, if we should so snatch it, will not exempt us from the pain, which we are by doom to pay. Rather fuch acts of contumacy will provoke God to make Death live in us! Then let us feek some fafer resolution, which methinks I have in my view; with heed calling to mind that part of our sentence, That "thy seed shall bruise the ferpent's head;" a poor amends! unless (which as I conjecture) our great enemy Satan be meant; who,

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who, in the ferpent, hath contrived this deceit against us. To crush his head would be revenge indeed! which will be loft, if we were to bring Death upon ourselves; or resolve, as thou hast proposed, to live childless; So our foe shall escape the punishment ordained him, and we, instead of that, shall double ours upon our own heads. Then don't let any more be mentioned of violence upon ourselves, or wilful barrenness, that cuts us off from hope, and only favours of rancour, pride, impatience, and despight, and reluctance against God, and his just yoke laid upon our necks. Let us remember, with what mild and gracious temper he both heard and judged us; without anger, and without reproaches. We expected immediate diffolution, which we imagined was meant by Death that day: When, lo! to thee were only foretold pains in bearing and bringing forth children; which will be foon recompensed with joy, the fruit of thy womb. The curse not so directly pronounced on me, glanc'd on the ground; I must earn my bread with labour: What harm is that? Idleness had been worse; my labour will sustain me: And lest cold or heat should do us injury, he has, without being fought too, with timely care provided us cloaths, (unworthy as we are) with his own hands; pitying, even while he judged us. How much more then, if we pray to him, will his ear be open, and his heart inclined to pity us? And teach us further, how to shun the inclemency of the feafons, rain, ice, hail, and fnow; which now the fky begins to show us in this mountain; while the winds blow moist and keen; shattering the leaves of these fair spreading trees: Which bids us feek fome better covering, to cherish our numbed limbs; before the fun leave the night cold, how we may foment his beams, gathered together

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by some warm or combustible matter; or by striking two hard bodies together, move the heated air into fire, as lately the clouds, juftling or forced with winds, in their rude shock flashed the slant lightening, the flame of which driven down, kindles the gummy part of fir or pine, and fends out from a distance a comfortable heat, which might supply the want of that of the fun. He will instruct us, if we pray to him, and befeech grace of him, to use such fire, and what else may be a cure to these evils, which our own misdeeds have brought on us: So as we need not fear to pass this life commodiously, suftained by him with many comforts; 'till fuch time as we end in dust, our final rest and native home! What can we do better, than repair to the place where he judged us? Fall reverently proftrate before him, and there humbly confess our faults, and beg pardon; watering the ground with our tears, and filling the air with our fighs, fent from contrite hearts, in fign of unfeigned forrow and meek humiliation? He will undoubtedly relent, and turn away from his displeasure; in whose serene look, when he feemed most angry and most severe, what else shone but favour, grace, and mercy?

So spoke our first father, in true penitence: nor did Eve feel less remorse: They forthwith repaired to the place where God judg'd them, fell reverently prostrate before him; and there humbly confessed their faults, and begged pardon; watering the ground with their tears, and filling the air with their sighs, sent from contrite hearts, in sign of un-

feigned forrow and meek humiliation.

The End of the TENTH BOOK.

ELEVENTH BOOK

OF

PARADISE LOST.

The ARGUMENT.

THE Son of God presents to his Father the prayers of our first parents, now repenting, and interceeds for them: God accepts them, but declares that they must no longer abide in Paradise: Sends Michael, with a band of cherubim, to disposses them; but first to reveal to Adam suture things: Michael's coming down.

C H A P. I.

The Son of God presents to his Father the prayers of Adam and Eve. Michael is sent to put them out of Paradise, and reveal future things to Adam.

THUS proftrate in the lowest state of humility, they remained penitent and praying, for, even before that, grace descending from the mercy-seat (a) above, had softened the stonyness of their hearts, and in the room made new slesh

(a) Mercy-feat. It was a covering of pure folid gold, made exactly to fit the dimensions of the ark, to which the two cherubims of gold also were fixed, and spread their wings over it; placed in the tabernacle and in Solomon's temple under the two cherubims. It was two cubits and an half in length, and a cubit and an half in breadth, Exod. xxv. 17. 18. 21. And thou shalt make a mercy-seat of pure gold: Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

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to grow; so that they breathed unutterable sighs and groans; which were inspired with the spirit of prayer, and could sooner find the way to heaven than the loudest oratory: Yet were they not meant supplicants, nor did their petition seem less important, than when the ancient pair, according to the sables of old, Deucalion (b) and chaste Pyrrha (c), stood before the shrine of Themis (d), to restore the race of Mankind, destroyed by the deluge. Their prayers ascended up to heaven without obstruction, and there sound easy entrance; then clad with incense, came in sight before the Father's throne, where the golden altar smoaked, close by their

'And thou shalt make two cherubims of gold: Of beaten work shalt thou make them in the two ends of the mercy-seat. And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.' It was called Propitiatory or Covering Mercy-seat. Therefore God is said to set between the cherubims. Thither the pious Jews did always turn their faces, in whatever part of the world they were when they prayed, I Kings viii. 48. Psal. xcix. I. Dan. vi. Jon. ii. 5. Heb. iv. 16.

(b) Deucalion; Lat. Gr. i. e. calling upon God. An ancient ing of Thessaly the son of Prometheus, cotemporary with Cecrops ing of Athens, about A. M. 2437. in whose reign a great inunation happened in Greece. He with his wife only were saved in little boat upon mount Parnassus, till the waters abated.

(c) Pyrrha; Lat. Gr. i. e. fire: Because of her singular piety, eal for the gods, and chassity. She was the wife of Deucalion. hese names were very suitable to the character given to Noah and is wife.—Deucalion, they say, was the first that erected a temple the worship of the gods; so Noah built the first altar, we read in the world, Gen. viii. 20. 21.—And Berosus calls Pyra Tytea and Vesta. Heb. i. e. earth-born.

(d) Themis; Lat. Gr. i. e. just or right: Because she taught on to petition the gods for those things that were right and sit; Heb. from Tham or Thummim, i. e. perfoci, upright. A god-ss, that had an oracle upon mount Parnassus; thither those two dressed themselves for counsel, how the lost race of mankind sht be restored.

their great intercessor; and the Son gladly present.

ing them, thus began to intercede:

Behold, O Father! what are the first fruits, which on earth are fprung up in Man, from thy grace implanted in him! they are these fighs and prayers, which I thy priest bring before thee, mixed with incense in this golden censor: These are fruits of more pleasing favour, produced from thy feed, fown with contrition in his heart, than those which all the trees in Paradife could have produced, manured by his hand before he was fallen from innocence. Now, therefore, incline thine ear to his fupplication; hear his fighs, though his tongue be mute! He knows not with what words to pray, let me interpret for him, who am his advocate and propitiation; impute all his deeds good or evil to me; my merit shall make the good perfect, and for the evil my death shall pay. Accept of me; and in me, from these prayers and fighs, receive motive to grant peace to Mankind: Let him live reconciled before thee, though he live in forrow, (at least the number of his days) 'till death (which being his doom! plead not to reverse, but to mitigate) shall yield him to a better life; where all my redeemed may dwell with me in blifs and joy; and as I am one with thee, fo they may be made one with me.

To whom the Father graciously replied: My accepted Son! all that thou hast requested for Man, obtain, for all thy request was my decree. But the law which I gave to nature, forbids him to dwell any longer in that Paradise: Those pure and immortal elements, that know no gross nor foul discordant mixture, eject him, as he is now tainted; and purge him off, as a gross distemper, to fouler and and mortal food, such as may best fit him for the dissolution wrought by sin, that first distempered

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and corrupted all things. I, when I first created him, endowed him with two fair gifts, happiness and immortality; happiness once lost, immortality ferved only to make mifery eternal, 'till fuch time as I provided Death; fo Death becomes his final remedy, and refigns him up to a fecond life, when heaven and earth shall be renewed, after a life tried in sharp tribulation, and refined by faith and faithful works; when he shall be waked in the renovation of the just. But let us call together all the blest through the wide bounds of heaven: I will not hide my judgments from them, and how I proceed with Mankind, as they faw lately how I did with the offending angels; and though they flood firm in their flate before, yet afterwards they were still more confirmed.

The Father concluded thus; and the Son gave high fignal to the bright minister that kept watch: He blew his trumpet, that which was since heard in Oreh (e), when God descended, and perhaps the same that will found at the day of judgment. The found of the trumpet, which the angel sounded, was heard through all heaven: The angelical sons of light, hasted from their blissful bowers of shady amaranths, or from fountains or springs by the waters of life, wherever they sat in fellowship of joy, resorting according as their high summons called them; where they took their seats; 'till the Almighty from his supreme throne, thus pronounced his sovereign will:

O fons of heaven! Man is become like unto one of

⁽e) Oreb; i. e. when God descended with the sound of a trumpet, Exod. xix. 6. 'And it came to pass on the third day in the morning, that there were thunders and lightenings; and a thick 'cloud upon the mount, and the voice of the trumpet exceeding 'loud; so that all the people that were in the camp trembled.'

us to know both good and evil, fince he has tasted of the forbidden fruit: But let him boast his know. I dge, which is of good lost and evil got; happier had it been for him, had he thought it sufficient to have known good by itself, and not have known evil at all. Now he repents, is forrowful, and prays with a contrite heart; all these are my motions in him; and longer than they move, supposing him lest to himself, I know his heart how variable and vain it is. Therefore, lest now his bolder hand reach also of the tree of life, and eat of that, and so live for ever, (at least dream to live for ever) I decree to remove him, and send him out of the garden to till the ground, whence he was taken; which is a soil much fitter for him.

Michael! do thou take this command of mine in charge: Take to thee from among the cherubim thy choice of flaming warriors; left the fiend raife fome new trouble, either in the behalf of Man, or else to invade vacant possession. Make haste, and without remorfe drive out the finful pair from the Paradife of God; drive out the unholy from that holy ground, and denounce to them and their posterity perpetual banishment from thence. Yet, lest they faint at the fad fentence, urged too rigorously, hide all terror; for I behold them softened, and bewailing their transgression with tears. If they patiently submit and obey with refignation, do not difmifs them disconsolate; but mix with my commands speech of my covenant renewed in the feed of the Woman: So fend them forth, though in forrow, yet in peace. And on the east fide of the garden place a watch of cherubim, and the wide waving flame of a fword; (where the entrance up from Eden is the easiest to Paradise) to deter all approach, and guard all pasfage to the tree of life; lest Paradise prove a receptacle

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first dr called and ho faces; fide, a dicated X. 12. hands about four ! fecon lion, (g) to have and rel fpy, aflee p, ful ferv with m

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erds, le wo ceptacle for foul spirits, and all my trees should become their prey; with whose stolen fruit they

might once more endeavour to delude Man.

He ceased here, and the arch-angel prepared for swift descent, with him the bright company of watchful cherubim: Each of them had sour faces, like a double Janus (f); their bodies were all over spangled with eyes, more in number than those seigned of Argus (g), and more wakeful than to sleep, charmed with the Arcadian (b) pipe of Z z z Mercury

(f) Janus; Heb. i. e. wine. The first king of Italy, who first dressed the vine and drank wine: Therefore his posterity were called Oenotrii, Gr. i. e. wine-bibbers. He was therefore deisted and honoured with a samous temple at Rome, pictured with two saces; in memory of him money was coined with a Janus on one side, and a ship on the reverse; and the month of January was dedicated to him. This description of angels is taken from Ezekiel x. 12. 14. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had. And every one had four faces: The first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

(g) Argus; Lat. Gr i. e. active and nimble. A shepherd, said to have had 100 eyes. Juno retained him in her service, to watch and relate the pranks of Jupiter. Jupiter was displeased with such aspy, and set Mercury to work. He, with his pipe, sulled him fast assep, and cut off his head; which Juno, in reward of his faithful service, turned into a stately peacock, whose tail is adorned with many golden circles; therefore this bird was dedicated to

her.

(b) Arcadian; belonging to Arcadia; from Arcas, Gr. i. e. abear. The fon of Jupiter and Calisto, (whom Jupiter turned into a bear) father of the Arcadians, and king of Arcadia. The Arcadians, ignorant of their true original, boasted that they were before the moon. It was called also Pelasgia and Thessay, and the people Pelasgi; who came out of Asia, settled in Greece, and tend in Italy, after the Oenotrians. It is a country in the middle of Peloponnessus, abounding with good pasture, slocks, and sheperds, who made pipes of the reeds and stalks of corn. The people worshipped Pan, as their tutelar god.

Mercury, or to be lulled with the touch of his sleepy rod. Mean while the day broke, and fresh dew fell upon the earth, when Adam and our first mother Eve had now ended their prayers, and found new strength added from above; new hope to spring out of despair, and joy that was yet mixed with fear; so that he renewed his speech to Eve in these welcome words:

Eve! faith may eafily admit, that all the good which we enjoy descends from heaven; but that any thing from us should ascend up there, so prevalent as to concern the mind of the high bleft God. or to incline his will, may feem hard to believe; yet prayer will do this, nay one short figh of human breath, borne up even to the very feat of God. For, fince I fought to appeale the offended Deity by prayer: fince I kneeled, and humbled all my heart before him, methought I faw him placable, and mildly bending his ear: Perfuasion grew in me, that I was heard with favour; peace returned home again to my breast, and that promise came to my memory, "That our feed should bruise our foe;" which not minded, as then I was in great difmay, yet now it affures me that the bitterness of Death is past, and we shall live. Whence I am bold to fay, hail to thee! Eve, rightly fo called, the mother of all Mankind, the mother of all things living, fince by thee Man is to live, and all things live for him!

To whom Eve, with an humble and forrowful countenance, made answer: I am not worthy that fuch a title should belong to me, who am a transgressor! who being ordained for a help, became a snare to thee: To me rather belongs reproach, sufpicion, and all dispraise! but my judge was infinite in his mercy, that I, who first brought Death upon

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all, have the grace conferred on me to be the source of life: Next thou art greatly favourable to me, who hast vouchsafed to give me this high title; I deserve a far other name! But the field calls us to labour now; labour, which is imposed on us with sweat of our brow; though we have not slept all night: For see the morning, taking no notice of our want of rest, begins her usual progress: Let us go forth; I never henceforward offering to stray from thee, wherever our day's work may lie; though now enjoined us, that we labour 'till the day decline: What can be very toilsome in these pleasant walks, while we dwell here? Let us live here contented, though we are in a fallen state!

So Eve spoke, and so wished with great humility; but fate did not consent: First of all nature gave signs, marked on birds, beasts, and the elements; light eclipsed suddenly, after a short appearance of the morning; the eagle slying from on high, drove two of the finest birds before him; the lion, then, the first hunter that ever was, pursued a hart and a hind, the goodliest of all the forest, down from a hill; and their slight was bent directly to the eastern gate of Paradise. Adam observed it, and fixing his eyes upon the chase, with some e-

motion fpoke thus to Eve:

O Eve! some further change for us is near at hand, which heaven shows by these mute signs in nature; the fore-runners of his purpose, either to warn us, who may be two presuming and too secure of our discharge from penalty, because we have been released some days from Death: How long and what our life will be 'till then, who knows! Or is it more than this, perhaps to warn us that we are dust, and that we must return thither and be no more? Why else this double object in our sight, of slight

flight and pursuit in the air and over the ground, one way in the felf-same hour? Why is darkness in the east before noon? And why is the morning light brighter in you western cloud, that draws a shining whiteness along before the sky, descending slowly, and bearing in it some of the blest from heaven.

C H A P. II.

Michael denounces their departure; Eve's lamentation.

Adam pleads, but submits.

A DAM did not mistake in his conjecture; for by this time the heavenly bands of angels were lighted down in Paradise from the serene sky, and took their stand upon a hill: A glorious appearance! had not doubts and carnal fear that day made the eyes of Adam dim: That was not more glorious, when the angels met Jacob in Mahanaim (i), where he saw the sield covered with bright angels: Nor was that more glorious, which appeared on the slaming mountain Dothan (k), covered

(i) Mahanaim; Heb. i. e. two hosts or camps. So Jacob called the place, where he saw armies of holy angels protecting him from the sear of Esau, Gen. xxxii. 1. 2. A city was built there in memory of this glorious vision, in the tribe of Gad in the land of Gilead beyond Jordan for the priests, near Ramath, Josh. xxi. 38. It is 41 miles from Jerusalem to the east. David sled to it, as a sacred place of resuge, in his exile under Absalom's usurpation. Abinidab a priest was the governor of it, under king Solomon; and so it was always esteemed a sacred place from that occasion.

(k) Dothan; Heb. i. e. commandment. A city about two miles from Sichem, fix from Tiberias, twelve to the north of Samaria, forty-four miles from Jerusalem towards the north. A place of good pasture; for there Joseph found his brethren with their flocks, and was cast into a pit, Gen. xxxvii. 17. There Elisha

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ed with chariots and horses of fire, against Benhadad, the king of Syria; who, to furprize the prophet Elisha (1), like an affassin had levied war unproclaimed. Michael, the princely arch-angel, left his powers there in their bright fland, to take possession of the garden; and he alone took his way, to find where Adam had sheltered himself; who perceiving him at a distance, as he made his approach towards him, spoke to Eve in this manner:

Eve! Now is the time to expect to know fome great matter, which perhaps will very foon determine what relates to us; or, perhaps, for us to receive new laws to observe: For I discover, from yonder blazing cloud that covers the top of the hill, one of the host of heaven; and, by his port, none of the meanest; some great potentate, one of those who fit upon thrones above, such majesty appears about him as he comes along; yet not terrible, that I should fear him; nor fociably mild as Ra-

the prophet liv'd, and struck the Syrian army with blindness; having a glorious guard of angels, with chariots and flaming fire about him, 2 Kings vi. 13, 14, 15, 16, 17. " And he faid, Go, " and fpy where he is, that I may fend and fetch him; and it " was told him, faying, Behold he is in Dothan. Therefore fent " he thither horses and chariots, and a great host; and they " came by night, and compassed the city about. And when the " fervant of the man of God was rifen early and gone forth, be-" hold, an holt compassed the city, both with horses and cha-" riots; and his fervant faid unto him, Alas, my Master, how shall " we do? And he answered, fear not; for they that be with us, " are more than they that be with them. And Elisha prayed, " and faid, Lord, I pray thee open his eyes, that he may fee. " And the Lord opened the eyes of the young man, and he faw; " and behold the mountain was full of horses, and chariots of " fire round about Elisha." And there Holosernes was slain by Judith.

(1) Elisha the prophet, who discovered the private councils of

the king of Syria to the king of Ifrael.

phael was, that I should venture to use much freedom with him; but he seems solemn and sublime; whom not to offend I must meet with reverence, and do thou retire.

He faid thus; and the arch-angel foon drew near; not in his heavenly shape, but elad like a Man to meet with Man: He wore a military vest of purple (m), of a brighter colour and richer dye, than ever was known in Melibæa (n), or Tyre (o), though that was worn by kings and he-

roes

(m) Purple; Sax. Fr. Ital. Span. Lat. from the Gr. A colour between red and violet, taken from a fea-fish, which is called Purpura, i. e. the colour of fire. The purple colour was first found out at Tyre, by an accident; for an hungry dog broke one of those shells upon the sea-fide, and eat the fish, which coloured his mouth and chaps, to the admiration of all beholders. Hence the Tyrians became the most famous masters of that art, in all antiquity. Purple became as valuable as gold, and was the distinguishing mark of emperors, kings, consuls, senators, dictators, and tirumphers; so that a pound of it was sold at Rome for 1000 denarii, i. e. about 41 l. 13 s. 4 d. English money.

(n) Melibaa; Lat. from the Gr. i. e. having the care of oxen. A city of Thessaly upon the sea shore, famous of old for the art of dying the noblest purple, by the help of a shell-sish called Purpura and Ostrum, which they caught in the sea thereabout.

(o) Tyre, now Sour, was a very ancient and rich sea-port, and capital city of Phænicia, built by Agenor the father of Cadmus, Ifa. xxiii. 12. about A. M. 2499. or about the time of Gideon, a judge of Ifrael, fixty-five years before the destruction of Troy, and 240 before the building of Solomon's temple. It was a fortified city in the days of Joshua, chap xix. 29. When Sidon was taken by the Philistines of Ascalon, many of the citizens escaped in ships, and founded Tyre upon a rock in an island, half a mile from the land. But Josephus fays later, in 2733. A flourishing city in the days of king David and Solomon; famous of old for the vast trade, Ezek. xxvi. 27. which made her so proud and wicked, that the divine judgments were denounced againft, and executed upon her, Ezek. xxviii. and for the Tyrian purple, made from the blood-of a fish caught in that sea. city refilted Nebuchadnezzar thirteen years; but Alexander the Great

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Great men; before a few (p) by the appear

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roes of old, in time of truce; the rainbow (p) had given it its colours before it was wove: His helmet, that was unbuckled and shone like a star, shewed him just at that degree of manhood, where youth ended: His sword, the dread of Satan, hung by his side, fastened to a shining belt; and in his hand he bore a spear. Adam bowed down low; Michael, who was to keep up his royalty and state, did not bow in return, but thus declared the reason of his

coming:

Adam! there is no need to make any preamble to the command of heaven, let it be fufficient that thy prayers are heard, and death (which was due by fentence, at the time of thy transgression) not permitted to make the feizure for yet many days; which are given thee through grace, wherein thou mayest repent, and with many deeds well done, cover and blot out one bad act: It is possible God, upon thy repentance, (being appealed) may not only defer but quite remit the mortal fentence, and redeem thee from the rapacious claim of Death. But he does not permit thee to dwell longer in this Paradife: I am come to remove thee, and fend thee out of the garden to till the ground, whence thou wast taken, which is a soil much sitter for thee.

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Great took it in feven months, with incredible pains and loss of men; and Antigonus after a fiege of fifteen months, A. M. 3691. before Christ, 313. Now it is a miserable place, inhabited with

a few poor fishermen without any houses.

(p) The rainbow. It is a natural meteor in the clouds, caused by the resection of the rays of the sun upon them; therefore it appears only in rainy weather. If there was any rain before the deluge, there must have been a rainbow: but after that, God made it a sign of his covenant with Noah, that the earth should never be drowned again, Gen. ix. 12, 13. Eccl. xliii. 11, 12. The purple, blue, and saffron colours appear most lively in it.

The arch-angel faid no more; for Adam was ftruck to the very heart with fuch forrow, as fufpended all his fenfes; and Eve, who though unfeen, had overheard all, with loud lamentation foon difcovered the place where the had concealed herfelf:

O unexpected stroke, much worse than Death! Paradife! must I leave thee thus? Thus leave thee, dear native foil! these pleasant shapes and happy walks, worthy to be vifited by gods? Where I had hope to fpend quiet, though fad, the time that heaven had granted us, 'till the day come that must be mortal to us both! O flowers! that never will grow in any other climate; that were my early vifitation in the morning, and my last in the evening; which I bred up with tender hand, from the very first opening bud, and gave ye all names! Who now shall raife ye up to the fun, or range in your feveral classes, and water ye from the living fprings? And laftly, O nuptial bower! adorned by me with every thing that was fweet, either to the fmell or fight! How shall I part with thee, and whither wander down into a lower world; wild, darksome, and defolate, in comparison of this? How shall we breathe in other air less pure than this, or feed on groffer food, being accustomed to immortal fruits?

Whom the angel thus mildly interrupted: Eve! don't lament, but refign with patience that, which with the greatest justice is taken from thee: Nor thus over-fondly fet thy heart upon that, which is not thine. Thou dost not leave Paradise alone; thy husband goes along with thee, and thou art bound to follow him: Wherever he abides, do thou look the fame upon that place, as if it were

thy native foil.

Adam, by this time recovering from the fudden cold damp which had feized him, and his fcattered **fpirits** fpiri addi C

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spirits being returned; thus, with great humility,

addressed himself to Michael:

Celestial being! Whither among the Thrones of heaven, or perhaps of them one of the highest names; for a prince of princes may have fuch an appearance! thou hast gently delivered thy message, which might elfe, in telling, have wounded us, and in performing have ended us: But, bating the mildness with which that hast tempered them, thy tidings bring as much of forrow, dejection, and despair, as the frailty of our nature can sustain: We must depart from this happy place, our sweet recess, and the only consolation left us; which is familiar to our eyes! and all other places appear inhospitable and desolate; not knowing us, nor being known to us: And if by incessant prayer I could hope to alter the will of him who can do all things, I would not cease to weary him with my continual cries: But, prayers avail no more against his absolute decree, than breath does against the wind; blown stifling back upon him that breathes it forth: Therefore I submit myself entirely to his great command! What most inflicts me is, that when I depart from hence I shall be, as it were, hid from his face, deprived of the bleffed light of his countenance! Here I could frequent, with worship and adoration, every place, where he had vouchfafed to appear to me in his divine presence; and could relate to my sons, " Up-" on this mountain he appeared to me; under this " tree he stood visible; among these pines I heard " his voice; here at this fountain did I talk with " him." So many grateful altars I would raise up of graffy turf, and pile up every bright stone from the brook, in remembrance, or to be a monument to future generations: And upon these altars would I offer fweet-smelling gums, and fruits, and flowers. In yonder lower world where shall I seek his bright appearances, or trace his footsteps? For though I sled from him, when he was angry; yet being recalled to prolonged life, and promised offspring, I now gladly behold, though but the utmost

Ikirts of glory, and afar off adore his steps.

To whom Michael, with great benignity, thus answered: Adam! thou knowest that heaven and all the earth are his; not only this rock, but his omnipresence fills land, sea, and air, and every kind that lives, warmed and cherished by his quickening and fustaining power. He gave thee the whole earth to possess, and rule; nor was it a despicable gift! do not furmise then, or think that his presence is confined to these narrow bounds of Paradise, or to Eden: This, perhaps, had been thy capital feat, from whence all generations might have spread; and hither might have come from all the ends of the earth, to celebrate and reverence thee, their great progenitor. But thou hast lost this pre-eminence; being now brought down to dwell upon lower ground, and even with thy fons. Yet don't doubt, but in the valley and in the plain, God is, even as he is here; and will be found alike present; still following thee with many a fign of his prefence, still compassing thee round with goodness and paternal love; he will not hide his face from thee, and thou shalt see the tract of his divine steps. Which that thou mayest believe, and be fully confirmed in before thou depart from hence; know, that I am fent to shew thee what shall come to pass hereafter, to thee and to thy posterity: Expect to hear bad mixed with good, grace from above contending with the finfulness of Men; and thereby endeavour to learn true patience, and to temper thy greatest joy with fear and holy forrow; to be equally inured ver faf
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by moderation, to bear either the prosperous or adverse state: So shalt thou lead thy life in greater safety, and be best prepared to endure thy mortal passage when it comes,----Ascend this hill; let Eve (for I have closed her eyes) sleep here below; whilst thou awakest to foresight, as once thou sleptest while she was formed to life;

To whom Adam replied in this grateful manner: Ascend, safe guide! I follow thee, the path thou leadest me; and entirely submit to the hand of heaven, however it may chasten me! willingly offering myself to bear the evil; arming myself to overcome by suffering, and to obtain rest through labour; if it may be permitted so to be.

C H A P. III.

The angel sets before Adam in a vision, what shall happen 'till the flood.

afcended in the visions of God. It was the highest hill of Paradise, which they went up; from whose top the hemisphere of the earth, on the clearest view, lay stretched out to the largest prospect of Adam's reach. Nor was that hill higher nor wider looking round, whereon (for a different cause) the devil set our second Adam, Christ Jesus, in the wilderness; to show him all the kingdoms of the earth, and the glory of them. The eye of Adam might there command, wherever stood city of ancient or modern frame; the seats of the mightiest empires: From what was to be in suture, the walls of Cambalu (q), the seat of Cathian Cham

⁽q) Cambalu, Camphala, or Cambala, Tat. i. e. the city of the great lord. A vast city in the north of Tartary, the capital of Cathai

Cham (r); and Samarcand (s), by Oxus (t), Temir's

Cathai or China, and the same as Pekin; the residence of the emperors of China, since A. D. 1404. It is about 25 or 28 miles in compass, very populous, containing (as they report) 2,000,000 souls, rich and of a vast trade; so that 1000 waggons, loaded with silk only, are imported every day. It hath 12 gates, divers royal palaces and stately temples. Geographers turn their face to the north, to find the elevation of the pole; and begin at the northern countries, when they describe the earth: Therefore Milton turns to the north, and begins with China on the right-hand; so comes to the west, and ends in Europe, in this survey of our hemisphere.

is an ancient title of honour given to the emperor of Tatary and

China.

(s) Samarcand, Mamarcand, or Samarcant; Tatar. anciently Shamarcand, Perf. i. e. razed or demolished by Shamare; having been once destroy by one of that name, in his expedition to China; others woody, being seated in a wood. It is the capital of Zagathy or Sogdiana, a fouthern province of Tatary, and the metropolis of all Tatary for many ages. Beffus, general of the Bactrians, who murdered Darius, was seized there, and deliver'd to Alexander the Great, who put him to death on the same fpot of ground, where he committed the fact. It was the chief feat and sepulchre of the great Tamerlain, who made it a magnificent and wealthy city; befides the valt riches from other nations, he sent 8000 camels laden with the spoils of Damascus at one time into it. A large and populous city; some houses are built of stone in a most pleasant valley, with an academy for Muhammedan learning. Here the best silk and paper in all Asia are made: The Chan's castle is built of marble, but now it is in decay.

(t) Oxus; Lat. Gr. i. e. fwift, like the Tygris, because it falls from very high mountains, and has a rapid stream. A great river of Tatary, rising in mount Taurus; it parts Sogdiana and Margiana, and runs into the Caspian sea on the east side. The Tatars call it Amu, which signifies the same; and the Arabians call it Gibeon, i. e. force; because the source of it bursteth out of the earth with vast violence. There Cyrus was defeated by Tomyris queen of the Scythians or Tatars, about A. M. 3420, and Sabacham of Zagathian Tatary, by Ismael Sophy of Persia,

A. D. 1514.

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(u) Temir, or Timur-Lenc, by the Arabians, and Temir-Cuthi by the Tatars; Tatar. i. e. happy or fortunate iron; because of his victorious fword; and Tamerlane by us. A most victorious prince of the posterity of Zingis Chan, born April 6, A. D. 1336. in the city of Keish or Skehrsobz, i. e. the green city; about thirty miles from Samarcand. He began to reign A. D. 1370; and, like Alexander the Great, in 35 years subdued more kingdoms, than the old Romans did in 800 years, viz. Babylon, Mesopotamia, Syria, Persia, Parthia, Egypt, India, China; and boafted that he had three parts of the world under his power. He defeated the proud Bajazet, (Turk. i. e. lightning; for the expedition of his conquests) and all the Turkish army, in that great battle near mount Stella in the plains of Angoria in Galatia, July 28, A. D. 1402. He was cruel, but a vast encourager of the Christians, though a Muhammedan by profession; and died three years after that grand victory, Feb. 8. 1405. at a village called Atrar and Otrat, distant from Samarcand about 304 miles; lived 70 years, 11 months, and 22 days; and was buried in a magnificent tomb erected by himfelf for that purpose at Samarcand : But his fons lost all his conquests; of him the present Moguls are descended. He and Agesilaus, the fixth king of Sparta, were both lame of one foot, yet very valiant and fuccessful generals. He was called the Wrath of God, and the Destroyer of the earth; and Aleric the king of the Goths, who plundered Rome, A. D. 410, and conquered the Roman empire, the scourge of God; for their cruelty.

(x) Paquin, Pekin, or Pecheli; Chinese, i. e. the northern court; because it is the north of China, as Nankin, i. e. the sourthern court, for the same reason. The capital city of the province of Pekin, and the metropolis of that vast empire, since the year 1404, thirty leagues from the samous wall, (which is 1200 miles long, six sathoms high, built in twenty-seven years by 70,000,000 men, to keep out the Tartars, about A. M. 3728, and 300 before Jesus Christ) in a fertile plain, in the form of a vast square; each side being twelve Chenese lys or surlongs in length, i. e. 3600 paces, with twelve gates, stately palaces and temples, wherein are idols of massy gold, as big as the life. The streets are very strait, and at the longest 120 seet, but very dirty. It is the largest and most beautiful city on the sace of the earth. There is a most prodigious belt, weighing 120,000 pounds; it is

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emperor of China; and thence to Agra (y), and Lahor (z), imperial cities of the Great Mogul (a); down

(y) Agra; Indian. The capital city of the province of Agra, larger than Dehli, (Mog. i. e. a vast extent) and a great city in India; being nine miles, in the form of an half moon, with a mighty and admirable castle. It stands upon the river Gemn or Gemini, on this fide the Ganges, and is the metropolis of the Moghol's empire; but the houses are low, mean, and made up of straw, at a good distance and encompassed with high walls, that their women may not be feen. It lies in 22 degrees and an half northern latitude, 210 leagues from Surat, 150 from Lahor, and 35 from Dehli. Some reckon 25000 Christian families there, besides heathens; but the Muhammedans are most in number, Agra was made the imperial city by Moghol Akbar, A. D. 1566, who called it Akbarabed, i. e. the habitation of Akbar. Shah Jehah (Perf. i. e. King John) removed from Agra to Dehli, March 29, A. D. 1647, and called it Shah Jehanabed, i. e. the habitation of King John. Dehli pays 3,125,000 l. of yearly re-

venues to the emperor.

(z) Labor, or Lhor; Perf. from the Heb. i. e. light. The capital city of the kingdom or province of Lahor, which contains feveral kingdoms. It is three leagues in length, yields 27 millions per ann. to the Moghul, and there the emperors kept their court, from A. D. 1155, 'till they removed to Agra; fince it is very much diminished. There is a noble walk of tall trees on both fides of the road from it to Agra, which is 150 miles distant. The province of Lahor is called also Pengah, Perf. i. e. the city of five waters; because it is watered by five rivers, viz. Bawy, Behat, Obcham, Wihi, and Sindar. Many will have this country to be the kingdom of King Porus, who fo valiantly opposed Alexander the Great; and Lahor to be the Bucephalia, which he founded in the memory of his famous charging horse, called Bucephalus, Gr. i. e. the ox-head, who died there not of his wounds, but of old age: For he was the next conqueror after Bacchus, who opened a communication to the Indies, as far as China, 330 years before the incarnation, which facilitated the propagation of the gospel to St. Thomas, Bartholomew, Pantanus, and other zealous preachers; and Tamerlane was the next, Lahor is 360 miles from Agra to the fouth, and 180 miles east of Multan.

(a) Moghul, or Moghol; Tatar. i. e. white; because they deficended from the Moghol Tatars, or some white men, who invaded

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down to the Golden Chersonese (b): Or where the emperor of Persia (c) sat in Ecbatan (d), or since B b b

vaded India under a captain or king called Mogor or Mogol; and erected a kingdom in Bengal, &c. about A. D. 1187. In the Tatarian Mung Lang signifies melancholy; because Mogul or Mungal the son of Alanza Chan, the first monarch, was a man of a melancholy disposition: their country, which lies in Turcestan Tartary, is called still Moghelstan. The present Moguls are the race of the samous Tamerlane, who conquered India, A. D. 1400. Now the Moguls are emperors of all India, extending from Persia on the west, Tartary on the north, China on the east, and the Indian ocean on the south; they are the richest monarchs upon earth, and their dominions are of the vastest extent, being divided into thirty-sive different kingdoms. He and some of his subjects are Muhammedans; the rest are idolaters, except some Europeans, who trade there:

(b) Cherfonese, Lat. Gr. i. e. a peninsula. A geographical term; because it is a piece of land surrounded with sea, but at one place, which unites it to the continent or main land; an ithmus. Many places are so called, but this is a vast tract of land, comprehending the large peninsula of Ganges, the most southern part of the East Indies, between Sumatra and Borneo, called by the ancients the Golden Chersonse; because it abounded with gold: Now the promontory of Malaca; from Malaca the chief city of it.

(c) Emperor of Persia, whose royal seat was Echatan. Persia in facred scripture is called Cuth, Heb: i. e. lurking or hidden; allo Elam, and the people Elamites; from Elam the fon of Sem, who first settled there with his posterity. In the reign of Cyrus, about A. M. 3419, before Christ 531, it began first to be called Persia, Heb. i. e. horsemen or troopers; because he taught those people the use of war and horses. The Persians and Tartars call it Iris or Iran, from Irige, eldelt fon of Fraydun, 7th king of the first race of their monarchs. It is the most ancient and renowned empire in both divine and human history. It is about 1440 miles in length, and 1260 in breadth, in the middle of Asia; having Tartary and the Caspian sea on the north, the river Indus on the east, the Indian ocean on the fouth; Euphrates, Tygris, and the Persian gulph on the west; and consists of eleven vast provinces, besides other acquisitions. Now the inhabitants call it Farsitan, and the empire of the Sophy.

(d) Echatan, or Echatand; Arab. i. e. of divers colours; be-cause the walls and towers were built of seven different coloured

in Ispahan (e): Or where the Czar (f) of Russia fat

stones, which did cast a glorious splendor. It is called Achemetha, Esdr. vi. 2. and by the inhabitants Tebris, Cashin, now Tauris. It was built by Seleucus, according to Pliny; repaired and enlarged by Arphaxad, whom some call Dejoces. See Judith i. 1, 2, 3, 4. about A. M. 3400, according to Herodotus. It was the first capital of Media, then of Persia; was the richest city in the world, and consisted of many stately palaces, courts, sepulchres of their emperors, and of their whole treasures. There Daniel the prophet erected an admirable palace. The emperors of Persia had sour noble palaces; they resided at Echatana in the winter, at Susa in the summer, at Persepolis in the autumn, and Babylon in the rest of the year. The Turks sacked it often, but

the Persians have kept possession of it since A. D. 1603.

(e) Ispahan, by some Hagistan, by the Americans Spuhun, and now Isfahan, Perf. i. e. the happy city, or the city of the Whites. The metropolis of all Persia, in the province of Iraca or Erach, the ancient Parthia; it is 70 miles fouth from Casbin, 80 north from Ormus. Seach Abbas the emperor of Persia, fixed his royal feat there, beautified, enlarged, and enriched it; and there his successors have kept their courts these 200 years past. It is thought to be the ancient Aspadama or Spada, and was called Hecatompelis, Gr. i. e. having 100 gates, but now 7. It is one of the greatest cities upon earth, walled round with earthen walls, which is a fingular thing in Perfia, about 30 miles round, in a very fruitful plain, and washed by the river Zenderu, which is as broad and deep as the river Thames is at London; very rich, of a vast trade from all places, and populous; they reckon a million of fouls in it; having 162 mosques, 48 colleges, 1802 inns, 273 baths, 12 large burying places, which are without the city, as they are over all Persia; and so they were over all the earth, 'till about 1000 years ago; but some houses take up 20 acres of ground. The Armenians have an archbishop and 20 churches in it. It is about 2000 miles from Constantinople to the south-east, and 2600 from London. There is also the first madresha or academy of all the nine that are in Persia.

(f) Czar; or Tzar, i. e. hing; or Sclavon. the emperor. A title of the emperors of Muscovy or Russia. It was first assumed by Iwan Wasielewitz, when he conquered the city of Cuscan, and

was crowned there, A. D. 1552.

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fat in Moscow (g); or the Turkish Sultan (b) in Bizantium (i), eye could also discover the empire B b b 2 of

(g) Moscow, or Moskowa; Heb. from the Maschi or Mosci, an ancient people, who descended from Mesech, the fon of Japhet, Gen. x. 2. Ezek. xxvii. 13. xxxviii. 3. and first inhabited the country of Colchis. It is the chief city of Muscovy, upon the banks of the river Moscow, and gives the name to that vast empire in the north of Europe. This city is old, large, populous, and rich; built of wood, ill contrived, not paved, and was founded A. D. 1324. The chief church called Jerufalem, was founded by John Basilides I. But he put out the eyes of the architect, that he might never contrive nor build fuch another. The Tartars burnt 80,000 houses of it, A. D. 1571. The Poles 41,000; and destroyed about 200,000 fouls, A. D. 1611. It was again laid in ashes, A. D. 1699, 1701. It is about 16 miles in compass, and contains about 700,000 inhabitants. It abounds with merchants out of all nations, and was made the royal feat of the empire by John duke of Russia about 300 years ago. It stands in the middle of the country, fenced with lakes and three strong walls. It is about 750 miles from Stockholm to the east, 750 from Warfaw to the north, 1000 miles from Constantinople to the north-east, and 1500 miles distant from Paris and London. The empire is vast and large, in length about 1699, and about 1100 miles in breadth. See B. X. N. 431. The Moscovites were rude and barbarous heathens, 'till they embraced Christianity from the Grecians, A. D. 986, printing, A. D. 1560; and now they are trained up in all polite literature, arts and sciences by Peter the Great: Their alphabet confilts of 42 letters, which very much refemble the Greek ones. The history of the Moscovites doth not rise above 200 years past.

(b) Turkish Sultan; because the Turks settled there sirst, and afterwards broke through the Caspian Streights, and settled in Armenia, about A. D. 844. At that time the Caspian sea was froze over 13 foot deep, and men walked 100 miles on the ice of it. A kingdom or province of Zagathaian Tartary, lying between Great Tartary and the empire of the Great Mogul, on the east of Cathay or Catha, having Tartaria Propria on the north; and Indostan on the south, and on the east side of the Caspian sea. Some take it to be the kingdom of Thebet, in the said Tartary. Here, the emperors of the Turks, who are descended from the

ancient Turks of Tartary.

(i) Bizantium; from Bizas, the captain of the Megarean fleet, the first founder of it: It was first called Lygus, from its founder; afterwards

and Qui

of Negus (k), to its utmost port Eroco (l); and the less maritime kingdoms of Mombaza (m), and Quiloa

afterwards repaired by Paufanias king of Sparta, about A. M. 3307. An ancient city of Thrace, and the last in Europe on the Bosphorus Thracius (See B. II. 1018.) It was destroyed by Sept. Severus, after a fiege of three years, and turned into a village, about A. D. 196, to punish the citizens for revolting; but rebuilt, enlarged and beautified by Constantine the Great, who made it the royal feat of the Roman empire, which proved the ruin of it, and commanded it to be called New Rome, A. D. 300. But it is commonly called after him Constantinople, i. e. the city of Constantine. It was also called Parthenopolis, Gr. i. e. the city of the virgin; because it was dedicated to the Virgin Mary. The Turks call it Stamboul; which they fay fignifieth fair, peace, and plenty. It answers to these properties iddeed; but Stamboul or Istambol is corrupted for Eis ten polin, Gr. i. e. into the city, and commonly the Port; because it is the greatest and finest port they have, or perhaps is in the world; being frequented by merchants from all parts of Europe, Asia, and Africa continually. Muhammed II. took it from the Greeks A. D. 1453, and fince it has been the grand feat of the Turkish empire: It yields the fairest prospect without of any city, but the meanest within: It is 900 miles from Rome, 1460 off Paris, 1570 from London, 1850 from Madrid, and 1000 from Moscow.

(k) Negus, or Neguz; Ethiop. i. e. emperor. The emperor of Abissinia in Upper Ethiopia; a title which the Abissines bestow

upon their prince.

(1) Eroco, Erquico, Arquien, and by others Erroco; Ethiop. It is a sea-port town of Ethiopia on the Red Sea, near the Persian ocean, with a fine harbour and a very good trade, and was the outmost boundary of the vast Abyssinian empire, to the north

east of Africa.

(m) Monbaza, Monbaza, or Mombazza; Arab. For this, and several cities on that coast, were built by a colony of the Arabs, who about A. D. 930, settled a trade there. A very large and wealthy city, having a good trade, and is the capital of a small kingdom of the same name, in a little island, 12 miles in compass; 70 miles from Melind, 150 leagues from Quiloa, near the line, in the eastern ocean; subject to the emperor of Ethiopia in Zanguebar, but very fruitful and populous: It was once possessed by the Portuguese, but now subject to the king of Mombosa,

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Quiloa (n), and Melind (o), and Sofala (p), which is thought to be Ophir) (q), to the realm of Con-

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who calls himself emperor of the world. Zanguebar and Zingebar, Ind. comes from Bar; i. e. the coast of the Zinges or Nigros, who first traded there with the Arabs, about A. D. 930.

(n) Quiloa, or Kiloa; Ethiopick. A capital, righ, and pleafant city, upon a river, and in an island of the same name, between Mosambique and Melind, on the east shore of Africa, near Zanguebar, in Ethiopia Inferior. This kingdom extended 250 leagues along the coast, 'till Francis de Almeyda burnt the city, and made the kingdom tributary to Portugal, A. D. 1505. But the natives rebuilt it, and pay a yearly tribute to the king of Portugal. They speak the Arabic, and are Muhammedans. The kings of Quiloa were masters of Mombaza, Melinda, and other islands thereabout. The Arabs traded first there, then the Muhammedans, and at last the Portuguese.

(o) islelind, or Melinda; Ethiop. The capital of a small kingdom on the coast of Zanguebar, between Mombaza and Pata, belonging to Ethiopia Superior, near the lake Calice. The town is near the sea, with a convenient port: The king of it made a league with a Emanuel king of Portugal, A. D. 1500. The city is very rich, and abounds with great plenty; their sheep are so sat, that the tail of them often weighs 30 pounds, and some more. The king of Melinda is served in great state and splendor, is a Muhammedan, as are most of his subjects; the rest are heathens.

(p) Sofala, Sophala, or Zophala; Ethiop. A petty kingdom in Lower Ethiopia, between the river Magnice on the fouth, and the river Cuama to the north; fo called from Sofala, the capital of it, which is fituated in a little island upon the Ethiopick ocean. It is supposed by some to be the Ophir, (Heb. rich; because it abounded with gold, pearls, ivory, peacocks, &c. See 2 Chron. viii. 18.) to which king Solomon sent his sleet; from the abundance of gold and other rich commodities of it. There merchants of Arabia Felix, afterwards the Muhammedans, established their religion, and settled a great trade there; and the Portuguese since, Milton sollows this opinion here. All this vast tract on the seacoast is called Cassraia, and the people Cassers, i. e. insidels, who have no religion. There being a different people within 10 or 12 miles from one another, they have continual wars among themselves.

(q) Ophir; Heb. Arab. i. e. abounding in riches; being a place where the purest gold abounded; about which there are many conjectures among the learned: Or from Ophir, the son of

go (r), and Angola (s), farthest south: Or thence, from the flood of Niger (t), to mount Atlas, the kingdoms

Joktan, the son of Sem, who first settled there. There is one of that name in Arabia, whence king David brought much gold; another in the East Indies, from which king Solomon and Hiram king of Tyre setched gold and many other valuable commodities; which some now take to be the island of Ceylon, where there is an haven called Hippor, and the Phonicians, Ophir; others Pegu;

ome Sumatra, Japan, Taprobana, Sofala, &c.

(r) Congo; Ethiop. It is a valt country, called by some Lower Guinea, which has part of Negroland on the north, Ethiopia on the east, Castraria on the south, the ocean and Guinea on the west, and lies on the western shore of Africa in the Lower Ethiopia; so called from the capital city. Others call it Manicongo, i. e. the province of Congo. It is very fruitful, abounds with all sorts of very good fruits, plants, herbs, beasts, crocodiles, and serpents; some of these serpents are so very large, that they devour a whole stag at once. Congo is divided into six provinces, viz. Bamba, Songo, Sunda, Pango, Patta and Pemba. The inhabitants were converted to the Christian faith by the Portuguese, A. D. 1490; but forsook it, because the plurality of wives was denied them, as Sir Walter Raleigh says.

Ambonde, and the people were called Ambondes; 'till one of their princes, called Mani-Angola, i.e. the governour of Angola, about 360 years ago, with the affistance of the Portuguese, subdued many petty neighbouring kings, and made himself sole monarch of them. He, for his mighty acts, was called in their language Irene, i. e. The Great; and from his name this kingdom was called Angola. This kingdom is situated between Malaman on the south, Malemba on the east, and Proper Congo on the west, near the line; is well watered, very fruitful, and populous; so that the king can raise an army of 100,000 men. The people on the sea-coast are Christians, but those in the inland regions are

Heathens.

(t) Niger, or Nigir; Lat. i. e. black; because it runs thro' a soil all covered over with dust, that is black and scorched with the sun. It is the greatest river on that side of Africa, rising out of a lake of the same name in the country of Medra, of Upper Ethiopia, divides Nigritia (Lat. i. e. the land of the Blacks) into two parts, east and west, makes a lake called Borno, passes by Congo, there it makes another lake called Guarda; and after a course of

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Morocco

750 German miles westward, falls into the Atlantic ocean by six great streams, near Cape Verd. It overflows its banks as the Nile and many other rivers do, for eight days in the month of June, and from the same natural cause. The people of Nigritia

are all Pagans.

(u) Almanzor, rather Almansor; Arab. i. e. the victor; as Seleucus king of Syria was stiled Nicator, Gr. i. e. a victor. Joseph Almanzor I. was king of Morocco, who invaded Spain with 60,000 horse and 100,000 foot, A. D. 1158. He usurped the territories of the Spanish Moors, who invited him over, was beaten by the Christians, and slain with an arrow at the siege of San-

taren in Portugal.

(x) Fez. rather Fess and Fessa; Arab. i. e. sprinkled with duft: spread out or large: Or from Phaz or Paz, Heb. i. e. fine gold; because gold abounded thereabout. A large wide kingdom on the west of Barbary, having the Mediterranean sea on the north, the Atlantic ocean on the west, the river Mulvia on the east, mount Atlas and the river Ommirati on the fouth, which part it from Morocco. The country is mountainous and defart: but in some places it produces all manner of grain, almonds, figs, very large grapes, cattle, leopards, the best horses in all Barbary, and the fiercest lions in all Africa. It belongs to the emperor of Morocco, is divided into feven provinces, and is fo called from Fez the capital city, which was so called from Phuts or Phut, the fon of Ham: For there is the river Phthuth near a river of the fame name, and another called Sebon. It is about 12 miles round, and contains many gardens, palaces, mosques, and about 300,000 people; of whom there are about 5000 Jews, and many rich merchants. The chief mosque in Fez is a mile and an half in compass, the roof is 150 yards long and 80 broad; it hath 30 large gates, and above 200 cifterns to wash in. By other writers this country is called Lybia.

(y) Susa; from Sus, the principal city, and a river of the same name; Arab. i. e. a lilly. Another kingdom of Morocco, containing seven provinces, not well known as yet. It hath Morocco on the north, the kingdom of Tasilet on the east, the At-

lantic ocean on the west, and is not far from mount Atlas.

Morocco and Algiers (z), and Tremisen (a): From thence he saw Europe, and where Rome was to bear dominion over the rest of the world. Perhaps he also saw in the spirit, rich Mexico (b), the seat

(z) Algiers, Arab. i. e. the island; on account of a small island opposite to the mole. The largest kingdom in Barbary, aabout 6000 miles from east to west, and 250 from north to south. upon the Mediterranean sea, over-against Minorca, and 100 miles from Sallee. It was the capital of Mauritania, in the days of king Juba, and has been subject to the Romans, Goths, Arabians, &c. The present inhabitants are Moors, who settled there after their expulsion out of Spain, A. D. 1492. It is now very rich, and the most noted pirates in Africa abound there. The English burnt their ships in 1655 and 1670. The French bombarded their city in 1688. The city is one of the finest, largest, strongest, richest, and most populous in all Africa: The city is a league about. The Africans call it Muzgunna, from the Bene Muzgunna, i. e. the fons of Muzgunna, who first founded it, long before the Romans: The Arabs call it Al-Jezirat; the Moors, Izeir; the Turks, Jezair; and the Europeans, Alger, Algiers, Algier, &c. It lies in a spacious bay close by the sea, at the bottom of a steep hill. The mole was begun by Heyradin Barbarossa, i. e. Red-Beard, a pirate, A. D. 1531.

(a) Tremisen, Tremizen, Tremisen, properly Flemizen; Arab. The Arabs call it Marsa, i. e. a port; and Al-kibir, i. e. the great; being the Portus magnus of the ancients; the finest, safest, and largest harbour in all Africa; but now it is a poor remnant of a vast kingdom. A kingdom of Barbary, west of Algiers, about 300 miles from Tremissa; the capital city, which is very large, populous, and noble. It hath Fez on the west, Tunis on the east, and the Mediterranean sea on the north. The Romans called it Cæsarea Mauritania. Some say this city was the royal seat of king Juba, and called Julia. This kingdom is about

380 miles long, but not above 25 miles broad.

(b) Mexico; American, i.e. a spring or fountain, which rises out of a little hill, called Chapultepes, three miles from the city, but conveyed in two pipes upon arches of stone and brick: Or from Mexiti, the first founders of it under Mexi their captain, about A. D. 720: Or from Mexitili, their grand idol. The first name of it was Tenuchitan, i.e. a fruit out of a stone; because it was first founded near a great stone, and tree bearing sweet fruit,

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of Montezume (c); and Cusco (d), in Peru, Ccc (e) the

called Nuchtli; and by the Spaniards, Tunas; wherefore Mexico beareth for its arms, a tree springing out of a stone. It standeth in the middle of two lakes, like Venice in the Adriatic fea, and Mantua a fine city of Italy, in a lake 5 miles long; one is fresh, standing water, and full of fish; the other is faltish, bitter, ebbeth and floweth, but hath no kind of fish: One of them is 15 miles long, and as much broad; the other is 45 miles in circuit: It was taken, plundered and burnt by the cruel Hernando Cortez, Aug. 13. A. D. 1521, in the 140th year from the foundation of the royal feat there; who murdered above 1,000,000 of miserable fouls. God punished them by this cruel scourge, for their abominable idolatry: For they had 2000 gods, to whom they offered human facrifices; one time 5000: They facrificed 20,000 men ayear; fo that in the great temple, human blood dashed upon the walls lay congealed above a foot thick. This city giveth name to the vast kingdom of Mexico in North America, and to the whole northern continent of it, which is about 23,000 miles round. It faffered much by an inundation of the lake, A. D. 1629, whereby 40,000 people perished, and by another in 1634. But now it is the richest, noblest, and most populous city in all North America, confishing of 70,000 houses, besides stately churches, courts of judicature, colleges, palaces, &c. The people are of the communion of the church of Rome, the rest Pagans.

(c) Montezume, Motezume, Molezuma, or Molencama; American, i. e. a furly prince; the 2d of that name, and 9th king of Mexico; one of the mightiest emperors upon earth; he had 2000 tributary kings; his topac, i. e. palace, was most magnificent and immensely rich, his attendance and grandeur incredibly noble; 'till Ferdinand Cortez with 9000 Spaniards, assisted with the people of Thascala, (Amer. i. e. a land of bread, or a lady of bread, from Tecal, i. e. a lady, and Tescal, i. e. a cake or bread) vanquished his army, consisting of 350,000 men, from A. D.

1518 to 1521, and have possessed Mexico ever since.

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(d) Cusco, or Cuzco; Amer. A vast country of South America, from the capital and royal city of their Inge or Yncas, i. e. kings: The city stands in a plain among hills, in a fine air, a pleasant and fruitful land, and is as beautiful as any city in Europe: The walls were built of four-square stone with wonderful art and labour; though they had not an iron tool, but grinded them upon others, and covered them with plates of solid gold and silver. It was divided unto Hanan Cusco, i. e. the higher

Cufco ;

(e) the richer feat of Atabalipa (f); and Guiana (g), not

Cusco; and Harin Cusco, i. e. the lower Cusco; and so vastly rich, that Francis Pizardus, who fack'd it, got such incredible treasures, that the fifth part, which fell to the king of Spain, came to 400,000 florins; for all the gold and silver of Peru was carried thither; but since then it is very much impaired in every

respect. It was ruined by an earthquake, A. D. 1650.

(e) Peru or Perou; Amer. i. e. a fisherman or seaman; because the Spaniards asked one of the natives the name of the country, who answered Perou, which signifies so much in their language. All the south of America, from the Streights of Magellan to the Isthmus of Darien or Panama, about 4000 miles in length, and 17,000 in compass, is called Peru; which is a large peninfula, like Africa. Here, a particular kingdom of it, the best of them all, and vastly rich in gold, silver, and diamonds. This is bounded on the north with Terra Firma, on the east with the country of the Amazons, and Rio de la Plata; on the south with Chili, and on the west with the South-sea; 1400 miles in length, and about 400 in breadth. It was discovered by Columbus, A. D. 1496. By Alausa, by Vespucius; and conquered by Francis Pizarro, A. D. 1525. But since that time it is very much decayed and ruinous.

(f) Atabalipa, or Atabaliba; Amer. The last and one of the most magnificent and peaceable emperors of Peru. Francis Pisarrus, with 150 foot and a sew horse, conquered him with 25,000 men, and many millions of miserable people; but after the prince had given him a house full of refined gold and silver, valued at sisteen millions, to save his life, the cruel villain strangled him, contrary to his faith and promise, A. D. 1533. The seat of the Peruvian emperors had been at Cusco for 400 years; therefore all these immense riches were amassed therein; so that the royal Palace, the Temple of the Sun, the walls and houses were covered with gold and silver; their pots and other utensils were of the

fame metal; which Milton takes notice of here.

(g) Guiana, Gujana, or Guaiana; Amer. A large country of South America, under the line, well watered, and the most fruitful and beautiful place in the world; they have an everlasting spring; and count a man dies young, if he does not live above 100 years. It is called so from the river Wia or Wiana; and by our failors the North Cape; because it is the most remarkable land on the north coast of Peru. It is bounded on the north and east with the Antlantic ocean, on the south with the river of the

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not yet plundered and enslaved; whose great city the sons of Geryon (b) call El Dorado (i). But Michael for nobler sights removed the silm from the

Amazons, and on the west with the river Oroonoko: It is about 400 miles in length, and 150 in breadth. The inhabitants are fill Cannibals, Lat. i. e. men-eaters, like dogs, and very favage Pagans. It was discovered A. D. 1541, by the Spaniards. When Milton wrote this, the country had not been robbed and enflaved by them, as others of Mexico and Peru had been; but now it is inhabited by the English, French, Dutch, and other Europeans. The river Amazone is certainly the greatest, richest, and most fertile river upon the face of the earth; (if we may except Rio de la Plata, which is navigable for the greatest ships, above 200 leagues, and fixty leagues wide at the mouth.) It is about 1276, some fay 1800 Spanish leagues, i. e. about 5408 English miles in length. It runs from the west of Peru, to the Eastern ocean, 84 leagues broad at the mouth, and is replenished with 1000 other rivers through its course, washing many rich countries. The old name of it was Pajan quiris, i. e. the great river; and Hohio, i. e. the fair river: But the Europeans called it and the country fo, at their first discovering of it; because they saw many warlike women upon the banks of it, opposing their landing and conquest, resembling the ancient Amazons B. IX. N. 1110. See a survey of it, performed at the order of the king of Spain, by M. Christ. d'Acugna, translated into English, 1699.

(b) Geryon; Gr. i. e. a brawler. A king of Catalonia in Spain, who founded Granada, a city of Catalonia, and called it by his own name. The poets fay he had three bodies, i. e. he was a gigantick tyrant, and king of three kingdoms, viz. Majorca, Minorca, and Ebusa; though he was rather a king of Epirus, as the learned Bochart proves; but Hercules slew him for his cruelty.

By Geryon's fons Milton means the Spaniards.

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(i) El Dorada, or Elderado, the golden city; from Eldorador, i. e. a gilder; Sp. from the Lat. aurum, gold; as Babylon is called the Golden City, because of the vast treasure therein, Isa. xiv. 4. Manoa or Manhoa, the capital and royal city of Guiana: The greatest of South America, and perhaps on earth; for Diego Ordas, one of Cortez's companions, entered it at noon and travelled till night, before he came to the king's palace; and there he saw so much gold in coin, plate, armour, and other utensils, that the Spaniards called it by this new name: It stands upon the west

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the eyes of Adam, which that false fruit had occafioned, that had promised to give them clearer sight;
then the angel purged the visual nerve with eyebright and rue, (for he had much to see) and dropt
three drops of water into his eyes from the well
of life. So great power these ingredients had over
Adam, that they pierced even to the utmost seat of
his mind; and he, not being longer able to refrain
from closing his eyes, sunk down, and all his spirits
became entranced; but the angel soon raised him
up gently by the hand, and thus recalled his attention:

Adam! now open thy eyes; and first behold the effects, which thy original sin hath wrought on some who are to spring from thee; who never touched the forbidden fruit, nor conspired with the serpent; nor committed sin; yet from that crime of thine derived corruption, to bring forth more violent deeds.

Adam opened his eyes, and beheld a field, part arable, and that had been tilled, whereon there lay sheaves of corn newly reaped; the other part of the field was sheep-walks and sheep-folds, and in the midst there stood a plain altar of green turf, which was as a land-mark between: Thither, after a while, a sweaty reaper brought from his tillage first fruits; the green ear, and the yellow sheaf, unchosen, as they came to hand: Next came a shepherd, with meeker looks, bringing the firstlings (1) of his slock,

there of the great lake of Parima. The Spaniards say, the Peruvians built it, when they fled from their cruelty and tyranny. Others, it is a chimera, and the philosopher's stone of the Spaniards; for many have attempted to find it, but in vain.

(k) Firstlings; Sax. O. E. from first: The young of cattle, which were first brought forth. Here the first fruits of every thing the earth and the flocks yielded, which were offered to God,

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flock, the choicest and the best; then sacrificing, laid the intrails and the fat of the lambs, strewed with incense, upon wood that he had hewn, and performed all due rites: His offering was soon confumed by fire from heaven; but the offering of the former not, for his was not sincere: Whereat he inwardly raged, and as they talked, he rose up against him and slew him; striking him into the midriss with a stone; He fell down, and growing deadly pale, he groaned out his soul with an essuino of gushing blood. Adam, much dismayed in his heart at the sight, in haste cried out to the angel:

O Teacher! some great mischief hath happened to that meek Man, who had sacrificed with a pure heart: Is piety and true devotion rewarded after

this manner.

To whom Michael answered thus: (he being himself also moved) These, Adam, are two brethren, and are to descend immediately from thee: The unjust hath for envy slain the just, because his brother's offering found acceptance from heaven, and his not; but the bloody deed will be avenged, though here thou hast seen him die, rowling in dust and blood.

To which our first father made answer: Alas! both for the deed, and that which is the cause of it! But, is this that I have now seen Death? Is this the way that I must return again to my native dust? O sight of terror! foul and ugly only to see, horrid

as a facrifice of thankfulnefs. This custom was handed down among all nations by tradition. It was made a law in Israel, 2000 years after this, that none might eat young lambs, corn, bread, or any fruits, 'till they brought an offering to God first, Levit. xxiii. 14. And such laws were made long after that, among the Greeks, Latins, and other nations.

horrid to think of; then alas, how terrible must it be to feel?

To whom Michael replied: Thou haft feen Death in his first shape, exerting his power over Man: But there are many ways of dying, and entering into that dark state: All of them are very difmal; and yet to the fenses are more terrible at the entrance, than they are within. Some (as thou haft just now seen) shall die by the stroke of violence) and fome by fire, flood, or famine; but more by intemperance in meats and drinks, which shall bring dire diseases upon the earth: Of which there shall appear a monstrous crew before thee; that thou mayest know what misery the eating of the

forbidden fruit shall bring on Men.

Immediately there appeared a place before his eyes, fad, noisome, and dark; it seemed a lazarhouse, wherein were laid numbers of people, fick of all manner of difeases: All maladies of ghaftly cramps and differtions, faint-fickness, agony at heart; all kinds of fevers, convultions, falling-ficknefs, catarrhs, the stone, ulcers, cholic-pangs, raving-madnefs, moaping-melancholy, lunacy, pining-confumption, hecticks, peftilence, dropfies, and afthmas, and rheumatisms. It was very dreadful, to fee the fick toffing and throwing themselves about! and to hear their deep groans! every bed or couch having one on it, despairing of life; and Death feemed to be ready at hand to triumph over them; but yet delayed his stroke, though so often called upon as their chiefest good, and last and only hope. Who, unless his heart were as hard as stone, could behold with dry eyes a fight so full of forrow and deformity? Adam was not able, but wept, though he was not born of Woman: Compassion overcame all the strength of his nature

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as a Man, and he wept a confiderable space of time; 'till confideration and firmer thought put a restraint upon the excess of his tears, and scarcely able to utter his words for forrow, he renewed his

complaint:

O miserable Mankind! to what I fall degraded! and to what a wretched flate referved! it were better to end here, and never be born! Why is life given, to be fnatched in this manner from us? Rather, why is it forced thus upon us? Who if we knew what we were to receive, would either not accept life when offered us; or having once accepted of it, beg to lay it down, and be glad to be fo dismissed in peace? Can the image of God in Man (created once so goodly and so erect, though since fallen into guilt) thus he debased to such unsightly fufferings, under fuch inhuman pains? Why should not Man, who still in part retains the likeness and image of God, be free and exempt from fuch deformities, in confideration that his Maker's image is stamped upon him?

Their Maker's image forfook them, answered the arch-angel, then, when they funk, and leffened themselves so, that they broke his command to ferve ungoverned appetite, and took upon them his image, whom they then ferved; following the vice of a brute, in eating the fruit of the forbidden tree; for by the ferpent's eating, Eve was induced to fin. Therefore their punishment, by diftemper, is as abject; not disfiguring God's likeness, but theirs: Or, if it be the likeness of God, it is defaced by themselves, while they pervert the pure healthful rules of Nature to loathfome fickness; and it is just it should have this effect, since they did not reve-

rence the image of God in themselves.

I grant, faid Adam, that all this is just, and I submit: mit: But is there not yet another way, besides these painful passages, how we may suffer Death, and mix with the earth out of which we were made?

There is, replied Michael, another way not painful, if thou observe the rule well, of taking nothing to excess; but be careful to observe temperance in eating and drinking; feeking from thence, not to fatisfy a gluttonous defire, but due nourishment: So may'st thou live, 'till many years pass over thy head; 'till thou drop like ripe fruit, down to thy mother earth; or being quite ripened for Death, be gathered with ease, and not plucked harshly. This is old age; but then thou must outlive thy youth, and all thy strength and beauty; all which will change, and thou be withered, weak, and grey-haired: Thy fenses then will become unactive, nor have any relish of pleasure, like what thou hast now; and, for the air of youth, (chearful and full of hope and joy) a melancholy damp of coldness will reign in thy blood, oppress and weigh down thy spirits; and lastly, consume the balm, and extinguish the lamp of life.

To whom our first ancestor replied: Hencesorward, I will not fly from Death, nor would I much prolong life; but rather be glad to know, how I might best and easiest get rid of that load which I must keep, 'till the day appointed to render it up, and attend with patience the time of my disso-

lution!

To this Michael replied: Neither love nor hate life; but all the time thou livest, live well; whether for few or many days, leave that to the will of God; and now prepare thyself to see another fight.

Adam looked and faw a spacious plain, upon which

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which there were tents (1) of different fizes and colours: By some there were cattle grazing; from others might be heard the melodious found of inftruments; the harp, and organ; and he was feen, who moved their stops and chords, his mimble fingers going through all proportions, low and high, correfponded in all the parts. In another part stood one (m), labouring at a forge, who melted two maffy pieces of iron and brass, (whether found where accidental fire had destroyed the woods, upon some mountain or valley, down to the veins of the earth; thence flowing hot to some cave's mouth: Or whether washed by streams from under ground) he drained the liquid ore into molds fitly prepared; from which he first formed the tools he was to work with; and then what elfe might be wrought or cast in metal. After these, on the hither side of the plain, a different fort of people descended from the high neighbouring hills, which was their habitation: By their appearance they feemed just men, and the whole purpose of their study to worship God rightly, and to know his works, which are not hidden; nor to know those things last, which might preserve freedom and peace to Men: They had not walked long upon the plain, when behold a company of Ddd fair

(m) One; i. e. Tubal Cain, the first master of smiths, Gen.

iv. 22.

⁽¹⁾ Tents; Fr. from the Lat. i. e. holding or containing; because therein men and their houshold-stuff were contained: Or from Nata, Heb. i. e. stretched out; because they were moveable habitations, extended upon the ground. A military term. Tabernacles, booths, or pavillions, with coverings made of canvas, to shelter men from the injuries of the air; for soldiers, when they are in the field; then four or sive of them lie in one tent, &c. In the sirst ages of the world men lived in tents only; and so they do this day in many parts of Asia and Africa; but thro' Europe they are only used for soldiers.

fair women issued forth from the tents, wantonly and gayly dreffed, and adorned with jewels; they fung foft amorous fongs to instruments of music, and came on, dancing: The men, though they were grave, eyed them as they paffed, and let their eyes rove without reftraint; 'till drawn by ftrong paffion and inclination, they began to like them, and each chose her he liked: And now they began to talk of love, and let the day pass on in nothing else; then grown warm, they light the nuptial torch, and invoke Hymen, then first invoked, to give a fanction to marriage rites; All the tents refound with feftival and music. Such happy interview and intercourse, the fair consequence of love and youth not loft, fongs, garlands, flowers, and charming fymphonies touched the heart of Adam with pleafure, who was foon inclined to admit of delight; (which is indeed too much the bent of nature!) and he thus expressed it :

Blest angel! and one of the chief of heaven! true opener of my eyes! this vision seems much better than those two passed, and foretells more hope of peaceful days: Those were full of hate and Death, or pains and diseases much worse; here Nature

feems to have all her ends answered:

To whom Michael spoke in this manner: Never judge of what is best by pleasure, though it may seem conformable to Nature; seeing thou art created to a nobler end, holy and pure, and in conformity with God! Those tents thou sawest, which appeared so pleasant, they were the tents of wickedness; in which his race shall dwell, who slew his brother; they appear studious of arts, that polish and adorn life; and are inventors of rare and curious things; unmindful of their Maker; though his spirit taught them, but they acknowledge none of

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his gifts: Yet they shall beget a beauteous offspring; for that fair female troop thou sawest there, they that seemed like goddesses, so blyth, so smooth, and gay; are yet destitute of all good, wherein consists the domestick honour and chief praise of a woman; but these are bred up only and accomplished to the taste of sinful desire, and learn to dance, and dress, and lisp, and glance with their eyes. That sober race of men (whose religious lives make them be called the sons of God) shall ignobly yield up all their virtue, and all their fame, to the arts and smiles of these fair atheists; and now swim in joy and laugh, though judgment is near at hand, and all their laughing to be turned into tears!

To whom Adam made answer, convinced of the falseness of his joy on the fight of pleasure: O what a pity and shame! that they who live good lives, and begin so well, should turn aside to tread indirect paths, or faint by the way! But still I see the tenor of Man's misery holds on the same, and is to

begin from Woman.

It begins, faid the angel, from the effeminate flackness of Man, who by wisdom, and the superior gifts he hath received, should hold his place better: But now prepare thyself for another sight.

Adam looked, and faw a wide territory spread before him; towns, and large countries between them; cities with lofty gates and towers, full of inhabitants armed and gathered together, with sierce faces threatening war: They were great giants, and sit for bold enterprizes; part wielded their arms, and part curbed the war-horses; for there was both horse and foot, in a good rank and order of battle: One way a select band drove a herd of fair cattle from foraging in a fat meadow ground, or else a flock of sheep and lambs over the plain, which they

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they had taken as their booty: The fhepherds scarcely can escape with their lives; but when fled they call affiftance, which makes a bloody fray. The fquadrons join in battle; and now where the cattle lately grazed, the bloody and deferted field lies fcattered with carcaffes and arms. Others encamped lay fiege to a strong city, affaulting it by battery, scaling, and mining: Others defend it from the walls with darts, javelins, ftones, and fulphurous fire; flaughter and war raging on every fide. In the other part, the heralds call to council at the gates of the city; and presently assemble grey-headed and grave men mixed with warriors; and they make harangues: But faction foon makes opposition; 'till at last one Enoch (n) rising up, of middle age, distinguished from the rest by his wise deportment, spoke much of right and wrong, of justice, religion, truth, peace, and judgment from above; both young and old exploded him, and had laid violent hands upon him, had not a cloud descended, and amidst the throng fnatched him thence unfeen: So violence and oppression, and sword-law proceeded through all the plain, and there was no refuge to be found. Adam was all in tears to fee it, and full of fad lamentation faid thus to his guide:

O! what are these? These are Death's ministers, not men! who thus inhumanly deal Death to Men, and ten-thousand-fold multiply the sin of him who slew his brother; for of whom do they make such

general

⁽n) Enoch or Hanoch; Heb. i. e. dedicated. The fon of Jared, and the feventh patriarch from Adam, born A. M. 622. He lived 365 years in the middle age of the world, between the creation to the flood; and the middle age of men in those days; and was trapslated into Paradise, without tasting of death and mortality.

general flaughter, but of their brethren; Men of Men? But who was that just Man, who, had not heaven rescued him, had been lost in and for his

righteoufness?

To whom Michael replied thus: These are the product of those ill-mated marriages which thou fawest, where the good are matched with the bad; who of themselves abhor to join; and being imprudently mixed, produce prodigious births of body or mind. Such these giants shall be; Men of exceeding high renown; for in those days, power only shall be admired, and called valour and heroic virtue: It shall be held the highest pitch of human glory to overcome in battle, and fubdue nations, and bring home spoils with infinite manslaughter; and this done only for the glory of triumph, to be stiled great conquerors and patrons of Mankind, and be called gods and fons of gods; when they much more properly might be called destroyers and the plagues of Men. Thus fame and renown shall be atchieved upon earth; and that which most deserves fame, shall be hid in silence. But he, the seventh from thee, whom thou beheldest the only righteous one in a perverse world; and therefore hated, therefore fo furrounded with foes, for daring fingly to be just, and utter disagreeable truth, "That God " would come to judge them with his faints:" Him, the most High did, as thou sawest, take up to heaven; for he was earried fuddenly away, to walk with God high in falvation and the regions of blifs, being exempted from Death; to shew thee what reward attends the good, and to the evil what punishment; which now cast thy eyes foreward, and thou fhalt foon fee:

Adam looked, and faw the appearance of things quite changed: The trumpets, that founded fo loud

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in the battle, ceased; all was now turned to game and jollity, to luxury, riot, feaft, and dance, marrying or profituting, just as it happened; committing adultery, or even rapes, where any degree of beauty allured them: To these vices they added drunkenness, and contentious broils. At length there came a reverend fire among them, and declared great diflike of their wicked actions, teftifying against their ways; he often frequented their affemblies, going wherefoever they met, whether at triumphs or festivals; and preaching to them conversion and repentance, as to souls that were in bondage to fin, and under imminent judgment; but it was all in vain: Which when he faw, he left. off contending and removed his tents far off from theirs: Then hewing tall trees on the mountains, he began to build a veffel of large bulk, measured by cubits, length, breadth, and height; fmeared round with pitch; and in the fide he contrived a door, and laid in a large store of provision, both for man and beaft: When behold a strange wonder! there came every beaft, and bird, and little infect, by fevens and pairs, and entered in, as taught their order; last the reverend fire and his wife, and his three fons with their wives entered in also; and God shut them in. Mean while the fouth-wind arose, and blowing siercely, drove together all the clouds from under heaven; the hills tent up to fill them vapours and moift exhalations: And now the thickened sky was all overcast; the impetuous rain rushed down, and it continued raining 'till the earth was feen no more: The floating ark (0) fwam upon the water, and fecurely floated over

meat thing

⁽o) The ark of Noah. It was the first ship in the world; God gave the form and measures, and Noah was the master-builder of

over the waves: All other dwellings the flood overwhelmed, and with them rowled all their pomp deep under the water, one wave following upon another: The fea was without shore, and the palaces, where luxury reigned lately, became the habitation of fea-monsters; all that was left of Mankind, lately so numerous, embarked in one small bottom. How then, Adam, didst thou grieve, to behold the end of all thy offspring, and so sad an universal dispeopling of the world! another slood of tears and sorrow drowned thee also, and sunk thee like thy sons; 'till gently raised up by the angel, thou at last stood'st upon thy feet, though comfortless; as when a father mourns for his children, which

it; and from it men took the hint of pavigation. It was made of cedar or cyprus, which hath a bitter fap in it, therefore no worms touch it, and it doth not rot; for this very end, that it might be a lasting monument to future generations, both of their sin, punishment, and miraculous deliverance. Josephus and Epiphanius affirm, that the remains of it were to be feen in their times, and that was about 3000 years after the building of it. In it Noah continued a whole year and 1-1 days. 'In the fix hundredth year ' of Noah's life, in the fecond month, the feventeenth day of the ' month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the ' rain was upon the earth forty days and forty nights. And in the ' fecond month, on the feven and twentieth day of the month, ' was the earth dried.' The clean beafts, or those that were appointed for facrifices, went into the ark by sevens; that Noah might have wherewith to atone the Deity for his miraculous deliverance, which he did, Gen. viii. 20. " And Noah builded an 'altar unto the Lord, and took of every clean beaft, and of every 'clean fowl, and offered burnt-offerings on the altar.' Of the unclean fort there were only two, the male and the female, to preserve and propagate every species afterwards: For he made no use of the flesh of any of these; that was not granted 'till the flood was over, Gen. ix. 3. 4. ' Every moving thing that liveth shall be meat for you; even as the green herb have I given you all 'things: But flesh with the life thereof, which is the blood thereof, shall you not eat.'

which are destroyed all at once in his fight. He had scarce power to utter to the angel this com-

plaint:

What visions of ill do I foresee! How much better had it been for me, to have lived ignorant of what was to happen hereafter! So I had borne only my own part of evil, that of each day being fufficient for the day; now all those that were distributed and divided, to be the burthen of many ages, by my fore-knowledge light at once upon me; gaining an untimely birth to torment me, before their being, with the thoughts that they must be. Henceforward, let no Man defire to be foretold what shall befall him or his children; for he may be affured before-hand, that it will be evil; which his foreknowing can in no wife prevent; and as for the future evil, he shall feel it, not only actually, but full as much in apprehension; how grievous is that to bear! But that care is past now, there are no Men to give warning to, those few who have escaped famine and anguith, will at last be lost, wandering upon the barren waters. I had conceived hope, that when violence and war would have ceased upon earth, that then all would have gone well; that peace would have crowned the race of Man with length of happy days: But I find, that I was greatly deceived! for, now I perceive that peace corrupts as much as war wastes. Unfold to me, thou who art a guide from heaven! how comes it, that thefe things are fo? And tell me, whether the race of Mankind will end here?

To whom Michael made answer thus: Those, whom thou sawest last in triumph and luxurious wealth, are they who will first be seen in acts of eminent valour and great exploits, but will be desitute of true virtue; who have spilt much blood

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and made a great devastation in subduing nations, and having thereby obtained in the world fame, high titles, and rich prey; shall change the course of their lives to pleasure, ease, surfeit, and lust; 'till wantonness and pride, even in time of peace, and among friends, shall cause strife, and hostile deeds. Those also, who are conquered, and enslaved by war, shall with their freedom lose all their virtue, and all fear of God; from whom (as they had but a pretended piety) they found no affiftance in the sharp contest of battle against invaders; therefore grown cool in their zeal, they shall thenceforward practife how to live fecure, either in a worldly or diffolute manner, upon what their lords and conquerors shall leave them to enjoy: (for the earth shall bear much more than enough, for the trial of temperance) So, all shall turn degenerate, all shall be deprayed, and justice, temperance, truth, and faith be forgot; excepting Noah (p), who shall be the only fon of light in that dark age; he will be good against all bad example, against all allurements, customs, and an offended world: Not standing in fear of reproach, fcorn, or violence, he shall admonish them of their ways, and set before them the paths of righteousness, shewing how much more fafe they are, and full of peace; threatening wrath to come, if they should temain impenitent; and for this teaching he shall be derided by them. But the only just Man alive, being observed by God, shall by his command build a wonderous ark, (as thou hast beheld) to fave himself and his household, E e e from

(p) Noah, or Noach; Heb. i. e. a rest. Names were given men in those days, by divine inspiration: His name was a prophecy of Lamech's, that that child should give rest and comfort to the new world, and reconcile God to man. Noe (whom the Tartars call Nui) was born A. M. 1056, and lived 050 years. Noah is the Ogyges, Deucalion, and Saturn of the heathers.

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from a world devoted to universal ruin. No sooner shall he, with those of Mankind, and all living creatures felected to preferve the kind, be lodged in the ark, and thut in fast; but all the cataracts of heaven shall be set open, and pour rain day and night upon the earth; all the fountains of the deep shall be broke up, and heave the ocean beyond all its former bounds; 'till an inundation rife above the highest hills. Then this mount of Paradife, by the power of the waves shall be moved out of its place, by the violence of the raging flood, with all its verdures spoiled, and all its trees adrift down the great river to the main ocean; and there take root, and be a bare and falt island, be the haunt of fish, and be filled with the noise of water-fowls; to teach thee, that God attributes no holiness to place, if none be brought thither by Men, who frequent or dwell in it. And now behold what there is further to come to país.

Adam looked and faw the ark floating to and fro upon the flood, which was now abated; for the clouds were fled away, driven by a keen northwind, that blowing hard and dry, began to lessen the bulk of the waters, and the clear sun shone hot upon the wide watry deluge (q) and drew up considerably from the waves; which made their flowing shrink, and they ebbed softly towards the deep; whose sluices were now stopped, and the windows

⁽q) Delage; Lat. i. e. washing or sweeping away; an inundation or overflowing of the each with water. There have been several deluges in different countries: This was the first, an universal one, and the most famous in history: It was in the 600th year of Noah, A. M. 1656. The second was that of Ogyges king of Thebes, which laid all Attica under water, A. M. 2185, or 2208, 1020 years before the first Olympiad, and in the days of Jacob. The 3d was that of Deucalion, about 15 years before the children of Israel departed out of Egypt. There was a violent one at Pekin, A. D. 1688.

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of heaven thut alfo. The ark now floats no longer. but feems on ground, fixed fast on the top of some high mountain (r): Now the tops of the hills began to appear, like rocks; from whence the rapid currents drove their furious tide, with great noise and violence, towards the retreating fea. Forthwith a raven (s) flies out of the ark, and after him (what proved a furer meffenger) a dove, fent forth twice, to fee if the could find green tree or ground, whereon to fet her foot; returning the fecond time, she brings an olive-leaf pluked off in her mouth, which was a fign of peace between God and Noah. After a while the dry ground appears, and the ancient just Man descends from his ark with all his train: Then, with hands lifted up, and with devout eyes grateful to heaven, behold over his head a dewy cloud, and in the cloud the diffinct appearance of a bow, of three colours variously intermixed, betokening peace with God, and a new covenant made with Man; whereat the heart of Adam, which before had been fo fad, rejoiced greatly, and thus he joyfully cried out:

Heavenly instructor! who canst represent future things, as clear as if they were present; this last sight revives me, seeing that it assures me, that Man with all the creatures shall live and preserve their seed. I don't lament now for one whole world of

wicked

(r) Mountain. This is called Ararat in Armenia, Gen. viii. 4. Some call it Lubar, others Baris; fome the Cardyæan, Gerdyæan, Godochian, and others the Carduchian mountains.

⁽¹⁾ Raven. A rapacious and unclean bird, Deut. xiv. 14. She was fent out first on the 17th day of August, and on the sinst day of the week, and forty days after the tops of the mountains appeared, but did not return; because she is a ravenous creature, and settles upon carcasses, or any dirty grounds, which the dove doth not; and therefore she went away upon prey, but this returned to the ark: She was sent out of the ark on the 24th of August, and the sirst day of the week.

wicked fons being destroyed, so much as I rejoice to fee one Man so perfect and so just, that God vouchsafes from him to raise another world, and to forget all his anger. But tell me, what mean those coloured streaks, that are stretched out in heaven, and look like the brow of God appeased? Or, do they serve as a flowery edge, to bind the sluid skirts of that same watery cloud, lest it should dissolve and shower

down upon the earth?

To whom the arch-angel made answer: What thou hast guessed, is very near to the purpose; so willingly doth God remit his anger, though fo lately he repented that he had made Man, feeing he was become so much depraved; being grieved at his heart, when looking down he faw the whole earth filled with violence, and all flesh corrupt in the imagination of their thoughts: Yet those once removed, one just Man shall find such grace in his fight, that he relents, and determines not to blot out Mankind, and makes a covenant, that the waters shall never become a flood, to destroy the earth again, nor ever to let the fea furpass its bounds, nor rain to fall fo as to drown the world, with Man or beaft therein: But, when he brings a cloud over the earth, he will fet his bow in the clouds, and it shall be for a token of a covenant between God and the earth; day and night, heat and cold, feed-time and harvest, shall hold their course, and not cease; 'till the general conflagration purge and purify both heaven and earth, wherein thenceforeward the just shall dwell for ever.

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TWELFTH BOOK

OF

PARADISE LOST.

The ARGUMENT.

THE angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that seed of the woman shall be, which was promised Adam and Eve in the sall: His incarnation, death, resurrection, and ascension: The state of the church 'till his second coming. Adam greatly satisfied and recomforted by those relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the siery sword waving behind them, and the cherubim taking their stations to guard the place.

C H A P. I.

The angel relates what shall happen after the flood, and feretells the coming of Christ.

As a traveller upon a journey takes some rest at noon, though he be intent on expedition; so here the arch-angel Michael made a pause, betwixt the world destroyed and the world restored, to see whether or no Adam might not have some questions to interpose; then going soreward in his narration, he began again to speak.

Thus Thus, Adam, thou hast seen the beginning and end of the world, and Man proceeding as from a second stock: There yet remains a great deal more for thee to see; but I perceive that thy mortal sight begins to fail thee; nor can it be otherwise, for divine objects must needs impair and weary the human senses: So that what is to come henceforward, I shall only relate to thee; do thou therefore be attentive, and give proper audience to what I shall say!

This new race of Men, before they arrive to large numbers, and while the dread of past judgment remains fresh in their minds, shall lead their lives in the fear of God, with some regard to justice and what is right; and they shall multiply apace, manuring and fowing the earth, and reaping plentiful crops of corn, wine, and oil; and often from the herds or flocks making facrifices of bullocks, lambs, or kids, with large offerings of wine poured out, shall spend their days in joy and facred festival, unblamed; and dwell for a long time in peace, by families and tribes, under paternal rule; 'till one called Nimrod (a) shall arise, of proud and ambitious heart; who, not content with a fair and equal share, will affume an undeferved dominion over the rest of his brethren, and quite dispossess concord

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⁽a) Nimrod or Belus; Noah's great-grandson, the father of Minus, who first usurped over the patriarchs, and first took up arms against the wild beasts, which were then very numerous, powerful, and mischievous; then he made himself the head of his companions; then the king over all the rest, about A. M. 1720. Nimrod; Heb. i. e. a rabel: For he rebelled against God, in building the tower of Babel; and against men, in usurping monarchical government, and overturning the patriarchal. He is Belus among the heathers, the sounder of the Assyrian monarchy, the first instance of idolatry; and was the Bel or Baat (Heb. i. e. lord) of the Assyrians, Babylonians, and all the world.

concord and the law of nature from the earth; hunting wild beafts, and not only beafts, but Men also; fubduing with war, and laying hoftile mares for fuch as refuse subjection to his tyrannical usurpation: For that reason he shall be called a mighty hunter before the Lord; meaning either in despite of heaven, or elfe claiming from heaven the fecond fovereignty; and tho' he shall accuse others of rebellion, yet from rebellion he shall derive his name, for fuch is the meaning of the word Nimrod. He, with a crew joined to him by like ambition, or defign of tyrannizing under him, marching from Eden towards the west, shall find the plains, in which a black bituminous slime boils out from under the ground, as if it were the mouth of hell. Of that stuff, and bricks, they contrive to build a city, and a tower whose top may reach to heaven; thinking thereby to get themselves a name; lest, being dispersed far away in foreign lands, the memory of them fhould be loft; not regarding, whether the fame they acquired was good or evil. But God, who oftentimes descends unseen to visit Men, and passes among their habitations to take notice of their actions, foon beholding them, comes down to fee their city, long before the tower reached up to heaven; and, in derision, confounded their native language, the Hebrew (b), and instead thereof, gave them only power to make a jangling noise of words, not underflood by one another. Forthwith a loud and confused talking rifes among the builders, each call to

⁽b) Hebrew, the natural speech of mankind, from the creation for 1757 years; seeing all languages derive many words from that, but it from none of them; the names of men and things plainly confirm it, and the learned agree in it. After the confusion of tongues it remained in Heber's family, and so descended to the Jews, among whom it continued pure to the Babylonish captivity; in all about 3400 years.

the other, and nobody understands; till hoarse and all in a rage, they storm, thinking themselves mocked by each other: The angels in heaven looking down, held them in great derision, to see the strange hubbub, and hear the din. Thus this ridiculous building, which they foolishly thought might reach heaven, was left; and the work called Babel;

which being interpreted fignifies confusion.

Whereto Adam, displeased at what he saw his offspring do, exclaimed thus: O execrable fon! to aspire so above his brethren; assuming to himself an usurped authority, not given him from God: He only gave us an absolute dominion over beast, fish, and fowl; that right we hold by his donation: But he never made Man lord over Men; that title he hath referved to himself only; for God left human race free from human dominion. But, this tyrant and usurper stops not his ambitious usurpation upon Man only; he also intended his new tower, to be a fiege against the God of heaven. Wretched and mistaken Man! What food will he convey up this ther, to fustain himself and his rash army? Where the thin air above the clouds will confume his groß entrails; and if he were provided with bread, he must die, it being too fine for him to breathe in?

To whom Michael replied thus: Thou hast a just abhorrence of that son, who brought such great trouble upon the quiet state of Man, affecting to subdue reasonable liberty; yet learn at the same time, that since true liberty is lost, by reason of original sin, (and liberty always is paired with right reason, and divided from it can have no being) reason in Man being obscured, or not obeyed, immediately inordinate desires and sudden passions catch the government from it, and reduce the whole Man to servitude, who 'till then was free. There

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fore, fince he permits unworthy powers to reign over free reason within himself; God in just judgment, subjects it from without to violent lords, who oftentimes as undefervedly enthral his outward freedom. So that there must be such a thing as tyranny; though that cannot ferve for any excuse to him who is a tyrant: Yet fometimes nations will decline so low from virtue, (which too is reason) that no wrongs, but justice and some fatal curse, deprives them of their outward liberty, their inward being loft by themselves; witness Ham (c), the irreverent fon of Noah, who built the ark; who, for the shame done to his father, had this curse pronounced on him and his vicious race; " A fervant " of fervants shall he be unto his brethren." Thus will this latter world, as the former did, go on from bad to worse; 'till at last God, wearied with their iniquities, will draw his presence from among them, and turn his holiness away from them; from thenceforth refolved, to leave them to their own polluted ways, and to felect one peculiar nation from all the rest to be adored by; a nation to spring from one faithful Man; that is to fay, from Abraham (d), yet residing on this side the river Euphrates, and bred up to worship idols. - Canst thou believe it possible? O that Men should be grown so flupid and fenfeless, while yet the patriarch Noah lived, who escaped the flood, as to forfake the living God, and fall down to worship their own works in wood and stone, and call them gods! yet the moft

(d) Abraham. God called him from among the idolatrous

Chaldwans, about the year of the world 2083.

⁽c) Ham, the youngest son of Noah, who was cursed for his difrespect and contempt of his father, Gen. ix. 24, 25. The old Carthaginians, Grecians, and Romans, and all the nations of Europe, made flaves of the Africans.

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most high God vouchsafes to call him by vision from his father's house, and from his kindred and salse gods, into a land which he will shew him; and from him will raise a mighty nation, and upon him shower his benediction so, that in his seed all nations shall be blessed: He strait obeys God's call and promises; sirmly believing in them, though he did not know to what land he was to go. I see him, (but I know thou canst not) with what faith he leaves his gods, all his friends, and native country, which is Ur (e) of Chaldrea (f); now passing the river Euphrates to Haran (g); and after him a numerous train of herds and slocks, and abundance of servants; not wandering poorly without his sub-

(e) Ur; Heb. i. e. light; because the Chaldwans worshipped the sun or sire. A city of Chaldwa, where Abraham was born, about 624 miles from Jerusalem eastward; now Orchw and Horrea. This was the sirst fort of idolatry, called Sebaism, Gr. from the Heb. i. e. worshipping the hosts of heaven; for Domonolatria, Gr. i. e. worshipping damons, heroes, beasts, images, &c. came

in long afterwards.

(f) Chaldea; Gr. from the Heb. i. e. like dæmons, destroyers, robbers: In scripture it is called Chased, and the people Chassin, from Kesed, the son of Nahor, which the Greeks turned into Chaldæa. Also Shinar, Heb. i. e. scattered; because the builders of that tower were scattered over the whole earth, Gen. x. 10, 11, 28: and now Chaldar and Curdistan. Chaldæa is a large country of Asia, bordering upon Assyria, Mesopotamia, between the Euphrates and Tigris, whereof Babylon was the metropolis for many ages; therefore that country was called Babylonia.

(g) Haran or Charran; Heb. i. e. anger or wrath; from Haran, the father of Lot. It is a country and chief city of Mesopotamia, upon a river of the same name, and not far from Uz, 440 miles from Jerusalem north-eastward. There Abraham lived some years; the Turks pay a great veneration to it on that account, and now call it Heren or Charron; Acts vii. 4. There the great Crassus, the Roman general and conful, with his army of 3000 men, was overthrown by the Parthians, who took it: Afterwards the Persians took it, now the Turks possess it. It is eleven days jour-

iev.

substance, but trusting all his wealth with God, who called him to an unknown land. Now he comes to Canaan (b); I fee his tents pitched all about Sichem (i), and the neighbouring plain Moreh (k). There he receives a promise, that all that land should be given to his posterity, northward from Hamath (1), to the defart fouth of Ara-Fff 2 bia:

ney, or 232 miles west-ward from Niniveh, now well inhabited, has a good trade, and is also called Ophra. There is a well of very clear water, at which Rebecca gave drink to Eleazar, Abraham's servant, Gen. xxiv. 19. They call it Abraham's well. But Mefopotamia is now rendered very defart and ruinous by the Turks.

(h) Cangan; Heb. i. e. a merchant, from Canaan the fon of Ham, by whom it was first peopled, Gen. xi. 18. because it lies along the Mediterranean fea, and gave the inhabitants an opportunity of trade, merchandise, and navigation, over the whole earth. Such were the old Phoenicians, Tyrians, Sidonians, Car-

thaginians, &c.

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(i) Sichem; Heb. i. e. a shoulder or back; because it standeth out like one; or from Sichem, the father of Hamor or Emmor, Gen. xxxiv. 2. Acts vii. 16. Also Sychar; Heb. i. e. bired or awages, John iv. 5. and afterwards Scythopolis; See Judith iii. 14. Gr. i. e. the city of the Scythians or Tartars; because some of them settled there. An ancient city of Samaria in Palestine, between mount Gerizim and mount Ebal, belonging to Samaria, 36 miles from Jerusalem northward. There Joseph was buried, Joshua xxiv. 32. Abimelech razed it, Judges ix. 45. But Jeroboam rebuilt it, 1 Kings xii. Now it is called Naplosa, Gr. i. e. the new town; but it is in a very low condition at this time.

(k) Moreh; Heb. i. e. the lordship of the Lord: Or from Moreh, one of the old Amorites, who possessed it, Gen. xiii. 18. xiv. 13. a piece of ground near Sichem, where Abraham first fettled in Canaan, which Jacob bought of Hamor for 100 pieces of money, and gave to Joseph, Gen. xxxiii. 19. xlviii. 22. John iv. 5.

(1) Hamath, Hemath, or Chamath; Heb. i. e. heat or anger; from Hamath the fon of Canaan, who built it. A city in the north of Canaan belonging to Syria, between two hills, near the river Orontes, at the foot of Anti-Libanus, 280 miles from Jerufalem ;

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bia; (I call things by their names, though as yet they are not named) and east from Hermon (m) to the Mediterranean sea; mount Hermon that lies there! and yonder sea! (look at each place in prospect, as I point to them) upon the shore there is mount Carmel (n); here the river Jordan, springing from two sountains, is the boundary of Canaan

falem; the utmost bounds of the Holy Land on the north, and one of the grand passes of it, called also Zin, Numbers xxxiv. 8. Joshua xiii. 5. Now the Turks call it Hems. There is a great Hamath and a little Hamath, Amos vi. 2. Some take it to be the ancient Apamæa; others on better grounds, for Epiphania or Antiochia. In the Targum it is called Antiochia, from Antiochus king of Syria. Toi was king of it in the reign of king David, 2 Sam. viii. 9. In the 13th century it had princes of its own, which were of the race of Ayub or Job, from whom descended Saladin, a sultan of the Turks, who conquered Palestine, Egypt, Syria, &c. A. D. 1180. Hamath was a city of great trade, but

is now very much decayed.

(m) Hermon, or Chermon; Heb. i. e. fnow, An high and fertile mountain in the north of Canaan, near mount Lebanon, beyond Jordan to the north east, 122 miles from Jerusalem, and frequently covered with snow, because it is very high. It is called Shirjon by the Sidonians, Psalm xxix. 6. Sheniz, by the Amorites, Deut. iii. 9. Also Sion (not Tzion at Jerusalem) Deut. iv. 48. and also Beal-Hermon, Heb. i. e. Hermon the Great; to distinguish it from a lesser of that name, near mount Gilboa and mount Tabor, in the tribe of Manasses, 44 miles from Jerusalem towards the north. At the foot of it stood the city Nain, Heb. i. e pleasant; because it stood most pleasantly on the banks of the river Chison. Upon this mountain grew many good trees; wild beasts also abounded upon it, Ezek. xxvii. 5.

(n) Carmel; Heb. i. e. a vineyard; because there are many vineyards upon it. Another very high mountain in the Holy Land, ppon the Mediterranean sea, to the south of Ptolemais, 50 miles porth-west from Jerusalem, in the tribe of Islachar. Here the prophet Elijah began his reformation of religion, in the days of Ahab, a very idolatrous and impious king of Israel, 1 Kings xviii. Here Samuel, Elijah, Elisha, and other prophets, and also Pythagoras, the heathen philosopher, long afterwards resorted; for

Canaan on the east fide; but Abraham's fons shall dwell as far as Seir, (o) which is all that long ridge of hills! Now consider this well, that all the nations of the earth shall be blessed in his feed: By that feed, thy great deliverer is meant, who shall bruife the head of the serpent; about which, before I depart, I shall reveal more to thee. This bleft patriarch (who, by reason of his obedience, shall be called faithful Abraham) (p) leaves a fon

the fake of devotion, contemplation, and retirement. The ancient river Kyson cuts its way close by the west side of it, through the plains of Esdraelion into the sea at a place called Caypha. Upon this mountain is a convent of bare-footed friars, called Carmelites, a little mosque, with several gardens and vineyards.

(o) Seir, Senir, or Saner; Heb. i. e. rough. A long and. large ridge of mountains with many tracts of fertile lands, which made the kingdom of the Edomites, on the fourth fide of the Dead fea and Canaan, about 46 miles from Jerusalem. It is a rocky country; therefore it is called Trachonites, Syr. Chald. i. e. rocky, rough; Iturea, Heb. i. e. mountainous, from Jetur, a fon of Ismael; Petraa, Syr. i. e. rocky; and Idumea, Heb. i. e. red, from Esau or Edom; because he and his sons did settle in

it: But it was called Seir long before that.

(p) Abraham; his first name was Abram, Heb. i. e. an excellent or mighty father; but when God renewed his covenant, he changed that into Abraham, i. e. an excellent or mighty father of many people. Abraham was the founder of the Jewish nation and church, esteemed a mighty prince among the Canaanites, a great prophet at Pharaoh's court. The kings of Egypt, Palestine, &c. courted his friendship, made leagues with him, and paid him homage. Nicol. Damascenus, Justin, &c. say, that he was king of Damascus; his name was had in veneration among both Jews, Gentiles, Muhammedans, and Christians, in all ages: They made religious pilgrimages to his oak at Mamre, 'till Constantine the Great ordered it to be destroyed; and which is more, he was called the father of the faithful, and the friend of God; a title of honour never bestowed on any man before. He carried the knowledge of astronomy, arithmetic, and other sciences, from Chaldaea into Egypt, as Josephus relates: But geometry was first found out in Egypt, from the overflowing of the Nile. He was born A. M. 1948, and lived 175 years.

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called Ifaac; and of him a grandchild, called Jacob, (q) very much like him in faith, wisdom, and renown. The grandchild, having twelve fons, departs from Canaan to a land, which will afterwards be called Egypt, divided by the river Nile: See there where it flows, disgorging itself at seven mouths into the fea! He comes to live in that land, being thither invited by a younger fon in a time of famine; (call him Joseph) a fon, whose worthy deeds raise him to be the next in dignity to Pharoah in that kingdom: There he dies, and leaves his race growing into a nation; and being thought too powerful, by another king who fucceeded to the throne of that kingdom, some years after the death of Joseph, he fought to stop the growth of their numbers, looking upon them as too numerous a people to share the land with them: Whence he, inhospitably, of guests made them slaves; and ordered the midwives of Egypt, to kill all the Hebrew male infants; 'till by two brethren, (call those two brethren Moses (r) and Aaron) who shall be fent

water: See Exod. ii. 10. Josephus makes it an Egyptian word from Moy, i. e. the water: But we know not what name his parents gave him at his circumcision, unless we give into the fables of

⁽q) Jacob increased wonderfully; for of 70 souls which went with him into Egypt, in the space of 215 years they increased to 600,000 armed mep, besides women, children, and old men unsit for war. At the first numbering of them, in the first year after they went out of Egypt, they were 603,550, Exodus xxx. 11. 12. xxxviii. 25. 26. In the second year their number was the same, although the tribe of Levi was not included, Numb. i. 46. In David's time Joab mustered a thousand thousand, and a hundred thousand men of Israel; and four hundred thousand three-score and ten thousand men of Judah, that were soldiers, 1 Chron. xxi. 5. And Josephus reckons three millions of men at Jerusalem, assembled at the passover.

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fent from God, to demand his people to be delivered from bondage: They return back again to their promised land, with glory and spoils. But first the lawless tyrant (who denies to know any thing of their God, or give any regard to their message) must be compelled to let them go, by signs and great plagues: The rivers, and ponds, and pools of water, must all be turned to blood; his palace must be filled at different times with frogs, and lice, and flies, which will be loathformely fcattered all over the land: There must be a grievous murrain; his cattle must die of the rot, and blotches and blains must disfigure all his flesh, and the flesh of all his people: Then thunder, and hail, and fire, running along upon the ground very grievous, fuch as there was none like it in Egypt fince it became a nation; and it smote both Man and beaft, and every herb of the field, and broke every tree. What that does not devour, either herb, or fruit, or grain, a darkfome cloud of locusts (such as had never been before, nor never will be again) must eat, and leave nothing green upon the ground: A thick darkness must overshadow all his kingdom; such darkness as may be felt, and endure for three days; so that they neither faw one another, nor any rose from their place: and laftly, with one stroke at midnight, all

the Jews, who say it was Joachim, Jechotiel, Chabar, &c. Vide Huet. Dem. Evang. p. 120. Moses was the youngest son of Amram and Jokebed, of the tribe of Levi, born in Egypt, A. M. 2373. The grand prophet and lawgiver of the Jews, and celebrated by the wisest and best of the ancient heathens, as being the first and greatest philosopher, poet, and lawgiver in the world; for he was 500 years before Homer, 800 before Thales, 900 before Pythagoras, 1100 before Socrates, Plato, and Aristotle; and from him they extracted all the best parts of their philosophy, policy, history, religion, and laws. He died on mount Nebo in the land of Moab, at 120 years of age, upon the 7th day of the month, on which he was born, A. M. 2493.

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the first-born of Egypt, from the king to the meanest servant, must be laid dead; and even the first-born of beasts. Thus Pharaoh, the king of Egypt, at length tamed with these ten plagues, submits to let the children of Ifrael depart; and often humbles his stubborn heart; but still it was like ice. that will freeze the harder after it has been thawed: 'Till pursuing in his rage those he had so lately dismiffed, the fea fwallows him up, with all his army; but lets the children of Ifrael pass as upon dry land; and the waters were a wall unto them, on their right-hand and on their left, which flood fo divided on Moses's stretching his road over the sea; 'till fuch time as those he had to rescue were got on shore (s), through the Red sea. Such wonderous power God will lend to holy Mofes, though his angel will be there in presence; who shall go before the camp of Ifrael, in a cloud and a pillar of fire; and remove and go behind them, by day a cloud, and by night a pillar of fire, to guide them in their journey, while Pharaoh pursues them. He will pursue them all night, but God will interpose darkness between him and them 'till morning; then looking through the fiery pillar and the cloud, God will trouble the army of these Egyptians, and render

⁽s) Shore; Sax. Dut. A geographical term. This shore was on the Egyptian ground. The people did not go directly cross the Red sea from shore to shore, according to the vulgar opinion; but took a circular compass in that sea, and came out on the same side: The sea there is about seven leagues over. The Israelites went out of the vilderness of Etham in Egypt, and came out of it upon the very same side; they travelled three days in the same wilderness: Then they marched northward to the issums of Sues, a tract of dry land between the Red sea and the Mediterranean sea, which is eighteen leagues broad; and there they travelled out of Egypt, as others do, into the wilderness of Arabia; where they abode forty years.

der all their chariots unfit for use: When Moses by command, extends his powerful rod once more over the fea; the fea obeys his rod, the waves return to their place that flood divided, and overwhelmed all the hoft of Pharaoh: The chofen people of God advance on, through the wild defart, towards Canaan; not the nearest way, lest entering on the country of the Canaanites, it might alarm them, and they be obliged to enter into war, being quite undisciplined, and fear might make them return back to Egypt, chusing inglorious life with flavery, rather than death: (for life is more fweet to the noblest minds, spent in peace, than in war; except, where rashness pushes forwards). This also they shall gain by their stay in the wilderness; that there they shall lay the foundations of their government, and chuse their great senate (t), thro' the twelve tribes, to rule according to the laws which God ordained. God, descending from the mountain of Sinai, (which shall tremble at his prefence) will himself ordain them laws, with thunder, lightning, and the loud found of a trumpet: Part, fuch as appertain to civil justice; part, religious rites of facrifice; teaching them, by types and shadows of that feed which was decreed to bruize the ferpent, Ggg

(i) Senate; Fr. Ital. Span. Lat. A council of old men. The Lacedemonians called them Gerontes, Gr. i. e. old men or fenators; they were always chosen for this office, because of their greater experience and prudence. We find them mentioned in the early days of Job. Such only were elected in the Areopagus or grand council of Athens, Sparta, Rome, and all other polite nations. The Jewish council was first instituted by the advice of Jethro, Moses's father-in-law, Exodus xviii. 25, 26.; and afterwards erected into the number of seventy-two elders, i. e. six men out of every tribe, by divine institution; and Moses was the prince or head of them, Numb. xi. 16. It was called Beth-dan, i. e. the house of judgment, and Sanhedrim or Sanhedrin, contracted from the Greek Synedrion, i. e. a synod or assembly.

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by what means he shall bring the deliverance of Mankind to pass. But the voice of God is dreadful to the ears of Men; they befeech, that Mofes might report his will to them, and that terror might cease: He grants them their defire; they being inftructed, that there is no access to God without a Mediator, whose high office now Moses bears in a figurative fense, to introduce one greater, of whose day he shall foretell, and all the prophets in their age shall prophecy of the times of the great Mesfiah. Thus laws and rights being established, God takes fuch delight in Men, obedient to his will, that he vouchfafes to fet up his tabernacle among them, and (though the holy and everlasting God) to dwell with mortal Men. By his ordinance is built a fanctuary of cedar, overlaid with gold; and in that an ark, or little cheft; and in that his testimony, the records of his covenant with his people: Over these a mercy-seat of gold, between the wings of two bright cherubim: Before him burn feven lamps, as in a zodiack, whose number is to represent the seven planets: Over the tent a cloud shall rest by day, and a gleam of fire by night, except when they travel; for then the cloud shall be taken up from over the tabernacle; 'till at length they come, conducted by the angel of God, to the land promifed to Abraham and his feed. The rest were long to tell, how many battles fought, how many kings destroyed, and how many kingdoms won; or how the fun shall stand still in the midit of heaven a whole day, and put off the due course of the night, at the command and voice of a Man; 'Sun! stand thou still upon Gibeon (u),

⁽a) Gibeon; Heb. i. e. an hill; because it stood on an eminence. The chief city of the Gibeonites, two leagues north-west from Jerusalem, Joshua x. 2. After the conquest, it was given to the priests.

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'and thou moon! in the valley of Ajalon, (x) 'till 'Ifrael overcome:' So call Ifaac's (y) fon, the third from Abraham; and from him his whole descent, who thus shall win Canaan, shall be called Ifrael, or Ifraelites.

Here Adam interposed, and faid to the archangel: Gracious things thou haft revealed to me, thou enlightener of my darkness, who art sent from heaven! and chiefly hast informed me of those, which concern just Abraham and his feed: Now I first find my eyes truly opening, and my heart a great deal eafed, which was once much perplexed with thoughts of what would become of me and all Mankind: But now I fee his day, in whom all the nations of the earth shall be blessed; a favour unmerited by me, who, by forbidden means, fought after forbidden knowledge: Yet this I cannot comprehend, why to those, among whom God will deign to dwell here upon earth, are given fo many and various laws; for fo many laws argue, that there are fo many fins among them: How can God refide with fuch?

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(x) Ajalon, or Helion; Heb. i. e. an oak, an hind, or firength; because it was a strong city. It belonged to the Philistines, in the tribe of Dan, four miles from Jerusalem to the south-east: Near it this miracle was wrought by Joshua. It was given to the

Levites. See Joshua x. 12.

(y) Isaac; Heb. i. e. laughter; because his father and mother laughed at the strangeness of the promise of a son, when his father was 100, and she was 90 years of age, Gen. xviii. 12, 15. He was the only son of Abraham by Sarah, and heir of the divine promise. God commanded him to offer him in a burnt-offering, but an angel rescued him, and he offered a ram in his stead, &c. Isaac was born A. M. 2048, died A. M. 2228, being 180 years old. Seven men were predicted and called by their names, before they were born, viz. Ishmael, Isaac, Samson, Josiah, Cyrus, John the Baptist, and Jesus Christ. To these St. Jerom adds Solomon, from 1 Chron. xxii. 8, 9.

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To whom Michael made this reply: Doubt not, but that fin will find place among them, as being begotten of thee; and therefore was law given them, to make their natural depravity appear, by stirring up fin to fight against law; that when they fee that law can discover sin, but not remove it, (except by those shadowy and weak expiations, the blood of bulls and goats) they may conclude, that fome blood more precious must be paid for Man; the just for the unjust: That in such righteousness, imputed to them by faith, they may find justification towards God, and peace of conscience; which the law by ceremonies cannot appeale, nor Man perform the moral part; and not performing it, cannot live: So that law appears imperfect, and is only given, with a purpose to resign them, in the fullness of time, up to a better covenant; being led from the shadow of types to truth; from flesh to spirit; from the imposition of strict laws, to free acceptance of large grace; from fervile fear, to filial fear; from works of law, to works of faith. And therefore Moses, though highly beloved of God, shall not (being but the minister of law) lead his people into the land of Canaan; but Joshua, (z) whom the Gentiles call Jesus, bearing

(z) Joshua, or Jehoshua; Heb i. e. a faviour of the Lord. He was first called Hoshea and Jesus, but all from the same Hebrew root. The son of Nun, and successor of Moses, and grand general of Israel: He vanquished the Canaanites, and distributed their land among the twelve tribes. He was born in Egypt, A. M. 2404, 92 years after the death of Joseph; was their general about 18 years, conquered 31 kings, put the Israelites in peaceable possession, in six years time, and died aged 110 years. The Phænicians called him Hercules, i. e. the glory of heroes; because of his many wonderful victories over them. The Jews, from the first entrance into Canaan under Joshua to the Babylonish captivity, lived in Canaan about 855 years. After the restoration, to the destruction of their temple, city, and nation by the Romans, in

ing his name and office; who shall quell the adverfary serpent, and bring back Man through the world's wilderness, who had wandered long there, safe to an eternal Paradise of rest. Mean while, they, placed in their earthly Canaan, shall dwell a long time, and prosper; but when national sins interrupt their public peace, provoking God to raise them up enemies, from whom, upon their being penitent, he as often saves them; first by judges (a), then under kings; of whom the second (renowned both for piety and warlike deeds) shall receive an irrevocable promise, that his regal throne shall endure for ever: All the prophets shall prophecy the like; that of the royal stock of David (b) (for so I name this

the 2d year of Vespasian, and 73d of Jesus Christ, about 639 years more; in all 1494 years. But their total and final expulsion out of that land was not 'till 60 years after that. But the kingdom of Israel, from its separation from Judah to the end of

it by Salmanaser, lasted but 250 years.

(a) Judges; Lat. The Hebrew call them Sophehim; from whence the Carthaginians, Athenians, and others, called their civil magistrates Sussets. Those judges were men of extraordinary piety, virtue, and valour, raised up upon extraordinary occasions, for the deliverance and defence of the people. They were 22 in number, (but others reckon only 12, beginning with Othniel, Judg. iii. 9.) and continued, from Moses to Saul, their first king, about the space of 426 years. After them there were 22 kings of Judah, in the space of 500 years, to the Babylonish

captivity.

(b) David; Heb. i. e. beloved; because he was pious, upright, and beloved of God. He was the son of Jesse of Bethlehem, a shepherd, the second king of Israel, anointed king about sisteen years of age, A. M. 2881. and after many troubles came to the throne, being thirty years old; he reigned forty years and six months. He died in the seventieth year of his age; and was buried most magnificently by king Solomon. Hircanus, the high priess, found three thousand talents in his sepulchre, three hundred years afterwards, and Herod sound a vast treasure in it, many ages after that. Three thousand talents were worth 5073 l. 15 s.

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this king) shall rife a fon, which is the feed of the Woman, which has been foretold to thee; and which, as I have already informed thee, shall be foretold to Abraham, as one in whom all nations shall put their trust; he shall be foretold to kings, and himself shall be the last of kings; for of his reign there shall be no end. But, first there must ensue a long fuccession; and his next son, famed for wealth and wisdom, shall enshrine the ark of God in a glorious temple; 'till then resting under the cloud, or wandering in tents. Such kings follow him, as part shall be chronicled bad, part good; but mostly bad; whose foul idolatries, and other faults added to the fins of the people, will fo incense God, that he will leave them, and expose their land, their city, his temple, and his holy ark, with all his facred things, a prey and a fcorn to that proud city whose high walls thou sawest left in confusion; thence called Babylon. There he lets them live in captivity the space of seventy years; then brings them back again; remembring mercy, and his covenant fworn to David. Being returned from Babylon, by the leave of kings who were their lords, whose hearts God disposed, they first rebuild the house of God, and live for a while moderate, in mean effate; 'till grown rich and populous they grow factious. But the diffention first springs among the priefts; Men who attend upon the altar, and who mostly should endeavour to keep peace: Their strife brings pollution upon the temple itself; at last they seize upon the scepter and pay no regard to the house of David: Then they lose it to a stranger,

⁹ d. But his vast treasure amounted to 547,500,000 sterling; and in silver to above 342,000,000 l. See 1 Chron. xxii. 14.

stranger, to Herod, (c) that the true anointed king, the Messiah, might be born, debarred of his right: Yet a ftar appearing at his birth, which had never before been feen in heaven, proclaims him come; and guides the wife men of the east to him, who enquire the place where he was, to offer incense. myrrh, and gold: A folemn angel tells the place of his birth to the simple shepherds, as they kept watch by night; they gladly hafte thither, and there was a multitude of the hoft of heaven, praising God, and finging fongs of joy. A virgin shall be his mother, but he shall be begot by the power of the most High! He shall ascend his hereditary throne, and the bounds of his kingdom shall be that of the whole earth; but his glory shall extend to the utmost heavens.

Michael left speaking; perceiving Adam so full of joy, that if he had vented it with words, it would, like grief, have occasioned him to burst out into tears; so he addressed these to the angel:

O Prophet! fortelling gladness and future good, to the utmost that can be desired or hoped for; now I understand clearly, what with all the power of my thoughts I have often searched in vain; why the great Redeemer that we expect, should be called the seed of Woman: Hail virgin mother, high in the love of heaven! yet thou shall proceed from my loins, and from thy womb shall proceed the Son of the most high God; so God unites with Man. Now is the time for the serpent to expect his sinal defeat, with mortal and everlasting pain. When, and where, will there sight be? And tell me, I pray thee.

⁽c) Here Herod the Great, an Ascalonite or Idumæar. He was the first foreign prince that ever reign'd in Judæa, deputed therein by the Romans, who had subdued the Jews; for then the scepter actually departed from the house of king David.

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thee, what stroke shall bruise the heel of the con-

queror?

To whom Michael made this answer: Do not imagine, that they are to fight as it were in a duel, or that there will be real wounds given or received, in fuch places as the head or heel: The Son of God does not join manhood to the godhead, that fo he may overthrow thy enemy with more ftrength: Nor is Satan fo to be overcome, whose fall from heaven (which was a deadlier bruise) did not disable him from giving thee thy death's wound; which he, who comes to be thy Saviour, shall cure again; not by destroying Satan, but by destroying his works in thee, and in thy feed. Nor can this be, but by fulfilling (that which in thee was wanting) obedience to the law of God, imposed on penalty of Death, and by fuffering Death, which is the penalty due to thy transgression, and due to all them that shall proceed from thee: It is by this only, that high justice can be fully fatisfied. He shall exactly fulfill the law of God, both by obedience and by love; though love alone is the fulfilling of the law: He shall undergo thy punishment, by coming in the flesh to a reproachful life, and to a curfed death; proclaiming life to all those, who shall believe in his redemption; and that his obedience is imputed to them, becoming theirs by faith, that they are faved by his merits, and not their own works, though they may keep the moral law. For this he shall live hated, be blasphemed, seized on by force, have judgment passed on him, and be condemned to a shameful and ignominious Death; be nailed to a cross by his own nation, and slain for having been fo gracious as to bring life: But with him are crucified thy enemies, that is, the law that is against thee, and the fins of all Mankind; which never never more shall do them hurt, who righteously put their truft in this his fatisfaction. So he dies, but foon rifes again from the dead : He shall not remain long under the power of Death; before the morning of the third day, he shall be feen to rife out of his grave, bright as the light of day; having paid the ranfom which redeems Mankind from Death; his death for Man, to as many as don't neglect the offer of life, and will embrace the benefit of faith accompanied by works. This godlike act repeals thy doom, the death thou shouldest have died; having through fin, loft and forfeited life for ever: This act shall bruise the head of Satan, crush his strength, by defeating Sin and Death, the two main inftruments of his power; and fix their flings far deeper into his head, than temporal Death shall bruise the conqueror's heel, or theirs whom he redeems: How little will that be to fuffer? A death like fleep! a gentle and fafe paffage to a glorious and immortal life! Nor will the Redeemer after his refurrection flay longer upon earth, than to appear certain times to his disciples; Men, who in his life-time continued to follow him: To them he shall leave in charge, to teach all nations what they had learnt of him and his falvation; baptizing all them who shall believe, with water, to be as a fign of washing them from the guilt of fin to pure life, and prepare their minds for death; even fuch death (if it should so happen) as the Redeemer himself had died. They shall teach all nations; for, from that day forward, falvation shall not be preached only to the fons of Abraham, but to the fons of Abraham's faith, wherever they may be difperfed throughout the whole world; fo, in his feed shall all nations be bleffed: Then he shall ascend with victory up to the heaven of heavens, triumphing through Hhh

the air over his foes and thine: There he shall surprize the serpent, the prince of the power of the air; drag him in chains through all his region, and leave him there confounded: Then enter into glory, and take his seat again at the right-hand of God, honoured and exalted above all names in heaven; and thence, when the time shall be for the dissolution of the world, he shall come with glory and power to judge both the quick and the dead; to condemn the unfaithful, but to reward the faithful, and receive them into bliss, whether in heaven or earth; for then the earth shall be all a Paradise, a far happier place than this of Eden, and where there shall be far happier days.

CHAP. II.

Adam recomforted, descends the hill with Michael.

THUS spoke the arch-angel Michael; then paused, as at the great period of the world; and our first father Adam, quite full of joy and

wonder, reply'd thus:

O infinite, and immense goodness! that shall produce all this good out of evil, and turn evil to good! more wonderful than that power, which by creation first brought light out of darkness! I stand full of doubt, whether I should now repent of the sin done and occasioned by me; or much rather, if I should not rejoice, that thereof shall spring much more good; more glory to God, more good-will to Men from God, and grace shall abound and overcome wrath. But tell me, if our Redeemer ascends again up into heaven, what will become of his few faithful ones, left among the unfaithful crowd, who are the enemies of truth? Who shall then guide his people? Who shall defend them?

Will they not deal worse with his followers, than

they did with him?

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That (faid the angel) they will certainly do; but he will fend from heaven, to those who are his, another comforter, as was promifed by the Father; who shall dwell in Spirit within them, and write upon their hearts the laws of faith working through love, to guide them in all truth; and also arm them with spiritual armour, able to resist the assaults of Satan, and to quench his fiery darts; making them not afraid of what Men can do against them, though it should be perfecution to death; being recompensed for suffering such cruelties, with inward confolation, and oftentimes shall be supported so, as will amaze their proudest persecutors; for the Spirit, which first he will pour out upon his apostles, (whom he fends with the glad tidings of the gospel to all nations, and then upon all those who are baptized) shall endue them with wondrous gifts; to speak all tongues, and do miracles, as their Lord had done before them. Thus they gain over great numbers of each nation, joyfully to receive the news of falvation brought from heaven: At length, they having performed their ministry well, and run well the race that was fet before them, writing their doctrines and the actions that they did, to ferve for edification, they shall in time die: But in their room, as they themselves forewarn, grievous wolves, (d) shall succeed for teachers, who shall Hhh 2

⁽d) Wolves; Sax. Dut. Teut. Gr. i. e. pernicious, lying hid, or white; because wolves are sierce, ravenous beasts of prey, that soon grow white; from the Heb. Lakach, i. e. to ravish, or snatch away violently. Here, salse Christs, salse apostles, which soon appeared, even in the days of the apostles; did then, and have done much mischief since to the church in all ages; by devouring the souls, bodies, and substance of men, by their pernicious cruelties; as wolves destroy their prey.

turn all the facred mysteries of heaven to their own vile advantages of lucre and ambition, and taint the truth (which, though left pure in those written records, is not to be understood but by the Spirit) with fuperstition and traditions. Then they shall feek to aggrandize themselves with names, places, and titles; and with these to join secular power, though still feigning to act by spiritual; assuming to themselves only the Spirit of God, which is promifed and given alike to all believers: And, from that pretence, shall force upon every conscience spiritual laws by carnal power; laws! which none shall find in the written law of God, nor engraved by his Spirit within upon the heart. What will they do then, but force the Spirit of grace itself, and bind up liberty, which is inseparable from it? What, but destroy God's living temples by martyrdom, built to fland by faith; that is, by their own faith, and not another's? (for who can we admit to be infallible upon earth, against our own faith and conscience?) Yet many will take upon them, and prefume to give law to others faith; whence heavy perfecutions (e) shall arise upon all, who persevere in the worship of God in spirit and in truth: The rest, which will be far the greater part, will think religion fatisfied, in the performance of outward ceremonies and specious forms: Truth shall retire, struck with reproach and many

⁽e) Persecutions; i. e. a pursuit; affliction, an unjust and gruel oppression of men to death. There have been ten persecutions for the cause of Christianity: Nero began the first, A. D. 67; Domitian the fecond, A. D. 92; Trajan continued the third, A. D. 99; Hadrian continued the fourth, A. D. 124; Antonine began the fifth, A. D. 178; Severus the fixth, A. D. 203; Maximinus the seventh, A. D. 226; Decius the eighth, A. D. 249; Valerius the ninth, A. D. 257; and Dioclesian the tenth, A. D. 303. This held ten years, and after his death it was contiqued by his fuccesfor, till Constantine, the first Christian emperor, established the Christian faith over the world.

many flanders, and works of faith be very feldom found among Men. So shall the world go on, groaning under its burthen, and good Men shall be oppressed and persecuted, while bad Men slourish; 'till the day come, when just Men shall rest from their labours and fufferings, and the wicked shall be awaked to vengeance; at the return of Him, who is to be the feed of the Woman, fo lately promifed to be given to thy affiftance; then foretold obscurely, but now more fully known to be thy Savi; our and thy Lord; who at last shall come down from heaven, in the glory of the Father, to diffolve the perverted world, and totally to fubdue the devil: Then, after the conflagration, the whole mass being purged and refined, he shall raise a new heaven and a new earth, founded in righteousness, peace and love; which will bring forth fruits of

eternal joy and happiness.

Here Michael made a paufe, and Adam replied: Bleft angel! in what short compass hast thou given me a fatisfactory view of all things, from the beginning of time, 'till it shall finish its course? Beyond which is the greath length of eternity, whose end no eye can reach! I shall leave Paradife, greatly instructed, in great quietness of mind, and have as much knowledge as my nature is capable of receiving; beyond which I was fo foolish as to aspire! Henceforward, I learn, that it is best to obey and love the only God, with fear; to walk, as knowing I am always in his presence, always to observe his providence, and have my whole dependance upon him; who is merciful over all his works, still overcoming evil with good, accomplishing great things by fmall, subverting things of a wordly nature by things deemed weak, and wordly wisdom by fimplicity and meekness; that suffering for truth's fake is fortitude, the highest victory; and to the faithful, Death so suffered is the gate of life: This I am taught by his example, whom I now acknow-

ledge my ever bleft Redeemer!

To whom the arch-angel, for the last time, made answer: Having learned thus much, thou hast attained the fum of wifdom; hope for nothing higher: Though thou knewest all the stars by their names, and all the powers of heaven; all the fecrets of the deep; all the works of nature, or of God, in earth, water, air, or fire; or though thou enjoyedst all the riches of this world, and ruled over it as one empire, only add deeds answerable to thy knowledge; add integrity, add virtue, patience temperance, and love, hereafter to be called charity, which is the foul of all the rest; then thou wilt not be loth to leave this Paradife, but shalt possess within thyself a Paradise far happier!——Therefore now let us descend from this hill, from whence I have been shewing thee and foretelling future things; for this is exactly the time that we must depart from hence: And fee! the guards, which I have encamped upon yonder hill, expect orders for moving; before whom a flaming fword waves fiercely round in fignal, that it is time for me to go. We must stay no longer here; do thou go and wake Eve; I have calmed her spirit with gentle dreams, foreboding good, and have composed all her spirits to meek submission. At a fit season, do thou inform her of what thou haft heard, chiefly what may concern her faith to know; make her fensible of the great deliverance which is to come, by her feed, on all Mankind; (for fo God pronounced it, "The feed of the Woman") that so ye may live all your days (which will be many) both unanimous in one faith, though, with reason, forrowful for past evils; yet

yet much more joyful in meditation on the happy end.

C H A P. III.

Michael leads Adam and Eve out of Paradise; the fiery sword waving behind them, and the cherubim taking their station to guard the place.

but they both descend the hill; Adam ran before the angel to the bower where they had left Eve sleeping, intending to wake her, as the angel had bid him; but he found her already risen from sleep, and with chearful words she thus received him:

I know whither thou wentest with the angel, and from whence thou art returned; for God is also with us whilst we fleep, and can communicate knowledge in dreams, which he hath to me, propitiously prefaging some great good, fince I fell afleep, wearied with forrow and diffress of heart; but now I am cheared; lead on! I shall not desire to make any delay; to go with thee, makes it as happy as to flay here; to ftay here without thee, as unhappy as to go hence unwillingly: Thou art all things under heaven to me, and canst make all places alike to me; who art banished hence, on account of my wilful transgreffion. Yet this farther confolation I carry with me, that though all is loft by me, fuch favour is vouchfafed me, unworthy as I am! that by me the promifed feed shall restore all.

So fpoke our first mother Eve, and Adam heard her, well pleased, but made no answer; for now the angel was come up to him, and stood too near; and from the other hill the cherubim all descended in bright array, to take their fixed station, gliding as an

evening

evening mist does over marshy ground. High advanced in the front, blazed before them the slaming fword of God, as fierce as a comet; which with fultry heat and vapours began to parch that temperate climate: At which the angel, in either hand, took our lingering parents, and led them directly to the eaftern gate; and then, as fast down the cliff, to the plain beneath; after which he immediately difappeared from them. They, looking back, beheld all the eastern side of Paradise, which had been their happy feat fo lately, and faw the flaming fword waving over it; the gate crouded with angels dreadfully armed with fire, and forbidding entrance. They fhed some natural tears, but soon wiped them away: The whole world was before them, where to chuse the place of their residence, Providence was their guide: And they, hand in hand, with slow and wandering steps, took their folitary way through Eden.

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